DEATH
MADE
Comfortable:
OR
The Way to Dye Well:

Consisting of
Directions for an Holy and an Happy Death.

Together with
An Office for the Sick: and for certain kinds of bodily illness:
And for dying Persons.
And proper Prayers upon the Death of Friends.

By *JOHN KETTLEWELL*, a Presbyter of the *Church of England.*

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MDCXCV.

THE PREFACE.

EVery Person, who comes into this World under the Guilt of Sin, is a Debtor to Death. And this Debt sooner or later all must pay; even they, who fence themselves about with the strongest Armies, or heap up Riches as if they were always to possess them, or whose daily Business it is to drown all Thoughts of Death in the Noise of Mirth and Pleasures. In the midst of all their Care and Labour to avoid him, Death will surely meet them, and spoil all their Glory and Jollity; and that commonly when they least expect him. And then he makes them see their own Vanity, and the Vanity of all earthly things, which nothing else could teach them to consider of. For he shews us the Shame of our Bodies, and makes the

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Pride of Human Greatneſs to become an eaſie Conqueſt and inglorious Prey for Worms, and brings all earthly Hopes and Projects to end and hide themſelves in Duſt.

This is a thing, which all Men know, and all Men fear. And they who ſtudy moſt, to keep the Thoughts of Death far from them, do yet certainly know that it will come. And happy then is he, whoſe Mind is ſo well prepared and fortified, that it can neither fright nor hurt him; who has diſarmed this † King of Terrors, *and made this great Enemy of Nature to become a Friend.*

† Job. 18. 14.

All this, Religion will do, if we will make a right uſe of it. For * the ſting of death is ſin, *and true Repentance takes that out. And if we take care, that our Life contain nothing terrifying, our Death need not. And the compleateſt Victory over Death is Eternal Life, and the ſame Repentance ſecures us thereof. And Truſt in God fortifies us againſt Fear, and Patience makes our Pains lighter. So that whilſt by true Devotion we are ſpending our ſelves in theſe Exerciſes, we are dreſſing our Souls in Armour, which will not only ſuſtain the Shock of Death, but conquer it with all its Strength and Terror.*

* 1 Cor. 15. 56.

And

And the buſineſs of theſe Papers, is to furniſh out thoughts for all thoſe who are willing and deſirous to uſe the ſame, whereby all this may be done. And whereby we may receive Sickneſs, and meet Death, ſo as at the ſame time to have enough under them to ſupport and comfort us, and in the end to be made better by both.

And all this I treat of, not as a man who is preaching to men at eaſe, who muſt be diverted and entertained with nice inquiries, and fine diſcourſes and ſpeculations about Death. But as one who is called to ſick and dying Perſons, who deſire to be helped and directed in things of uſe, and told thoſe matters which are fit, to ſupport and eaſe their weary Souls, and to dreſs them in ſuch habits, as are the beſt defence both againſt the ſting and terror of their approaching Enemy.

I have firſt, according to the beſt of my skill, given them directions what to do, and wherein to ſpend their care, thro all the ſteps and progreſs of their ſickneſs, from its firſt ſeiſure to their departure. I ſhow them what will render their ſick-bed carriage rewardable, and its Sorrows tolerable and comfortable. How they

are like to be moſt eaſie to themſelves, and may moſt profitably chuſe or improve the Company, and employ and receive the ſervices and kind Offices of others. What they are to do, that they may dye well, and be happy and full of Comfort in their Death and after it; and how it is fit for them to part with all men, and take a decent and a Chriſtian leave of this World.

And in regard Devotion is the chief work, and the beſt ſupport of ſick and dying Perſons, to theſe directions, I have added Offices of Devotion.

In theſe, I have made collections of ſelect and proper Scriptures, upon the ſeveral duties and neceſſities of ſick or dying Perſons, which I have ranged and put in order the beſt I can, for their comfort and inſtruction. And theſe they may reſort to, as a Storehouſe of Divine Sentences, fit to direct their practice in the virtues, and to cheer and revive their Spirits under all the ſorrows of their Affliction. How forceable are right words, *ſays* Job *under the bitterneſs of his ſorrows.* Job 6. 25. And heavineſs in the heart of man maketh it ſtoop: but a good word maketh it glad, *ſays* Solomon *Prov.* 12. 25. *But the good words*

words which God himself speaks to us, do leave a much stronger impression, and give more ease, and do more revive and make glad the Heart, than any others.

And after these collections of Scriptures, I have furnished them with variety of fit and proper Prayers, upon their several Duties, or Needs, in that condition. And as I was able, I have stored those Prayers with such proper thoughts and considerations, as may serve at once, both to express and put up to God the several bounden duties and tempers required of us, and also to ingenerate and increase the same in our own minds.

And to these for sick *and* dying Persons, *I have annexed like Devotional helps, for* Women with Child, *or in* Child Birth, *and for some other cases of* Bodily distempers *and* Calamities. *And to conclude all, I have added Devotions* on the Death of Friends, *and made particular Prayers for those cases which usually are most affecting, and provided them with such considerations, as seem to me to be most proper and of greatest force to support and comfort us, under such mortifying and afflictive losses.*

And in all these Prayers, I have taken care to be as instructive as I can, in the several States and Cases they refer to, that we may see what our work and wants are under them, and know what we have to mind and do therein, better than we knew before. And so likewise in the several duties, which the Prayers are made upon. For I have endeavoured therein, especially in the Prayers about Trust in God, *and about* Patience *(which are the virtues most tryed on sick-beds, and indeed of most general use thro the whole course of our lives) to set off the several Acts, wherein we are to exercise and show forth those Graces; and the most proper and important helps and considerations, whereby we are like to be most quickened, and best assisted in our performance of them. And therefore when any are desirous to encrease knowledge, and improve their understandings therein, they may read the Prayers, or have them read to them, tho not in way of Devotion, but as Discourses upon them.*

And these Offices for sick or dying Persons, should not be neglected or thrown aside by men in Health, as if they were a Study and Employment only for sick-beds.

For

For living men must think of Death, and prepare for it, as well as dying: and if whilst health and strength lasts, we throw these Thoughts and Preparations by, when it comes it will be like to find us unready. And then we can neither dye comfortably, nor safely.

For when once the Bridegroom is come, *as our Saviour tells us* † *in the* Parable *of the* wise and foolish Virgins, * they that are ready go in with him to the Marriage. *And if any* want † Oyle in their Lamps, *and need to seek it, when they should* go out to meet him, *he will enter without them, and then the* door is shut, *and will not be opened again for them. If they are ready with Oyle in their Lamps,* when * the Cry of the Bridegroom comes *they may fall to* trim *them: but they must not have their Oyle to seek, or the virtues of a death-bed to learn, when they are called forth to shew and take comfort in them.*

† Mat. 25.

* ver. 10.

† ver. 8. 10.

* ver. 7. 10.

Besides, Repentance, and Reconciliation, and satisfaction for injuries, and settling ones worldly affairs, are a work most fit and proper for the best days of life. And resignation, and trust in God, and patience, and thankfulness, (the great-

great virtues and employment of ſick-beds) *are all Duties as neceſſary and acceptable in Health, as they are in ſickneſs. Death it ſelf, is but the laſt Act, and end of Life. And thoſe ſpiritual exerciſes, which make us at laſt to dye well and happyly, are but the laſt Acts of thoſe Duties, which had made us live well and Holily before.*

Defer not *therefore, as the wiſe Son of* Syrach *ſays*, untill Death to be juſtified. But humble thy ſelf before thou be ſick, and in the time of ſins ſhew Repentance. Before Judgment examine thy ſelf, and in the day of viſitation thou ſhalt find mercy. *Eccluſ.* 18, 20, 21, 22.

But when we come to be ſick, then are we moſt eſpecially to make ſuch Offices our Employment, and to ſeek to them as our chiefeſt comfort. And each one may pick out Prayers for himſelf on one Head or another, according as thoſe wants ſhall require, which at that time are moſt preſſing upon his body or his ſpirit, or which in the preſent temper of his Soul he is beſt diſpoſed for. And he may uſe ſometimes more of them, and ſometimes fewer, according as he finds his ſtrength and time will bear. And theſe, when he is in ſtrength and

and circumſtances fit for it, he may read himſelf; but at other times, they may be read to him for his ſpirit to repeat and ſend up to God, by ſome religious Friend who attends about him. Or they may be read to him, as a Chapter of ſeaſonable and needful Doctrine and Direction, which will lay ſuch conſiderations before him, as are fit to guide and comfort him in that condition, when he is leſs able to bear the Fatigue and expenſive pains of Devotion.

As for ſome diſtempers, they are ſlow and chronical, and carry us off by lingring degrees. And in theſe, men have time enough to employ, if they have but the Will and Heart to employ it, in theſe or ſuch like Offices, which teach them both how to ſuſtain ſickneſs, and how to prepare for Death.

Other Diſtempers, indeed, are more violent and acute, which both carry us off ſuddenly, and whilſt we are ſtruggling with them, leave us little mental vigor or ability. And under theſe, there is leſs to be done in this way. But ſomething may be done, tho more ſhort and broken: and with more application and livelineſs, when it pleaſes God they have intervals of eaſe, or any recruit of ſpirits. And they have

have great need to make the beſt of theſe opportunities, and to do as much as they can in their condition, and ſpend as many thoughts in ſuch Devotions as they have leiſure and ſtrength for. And as for the great defectiveneſs in exerciſing theſe Death-bed Graces, which will unavoidably attend this caſe, it will be beſt provided for, by their making theſe thoughts their great buſineſs, and familiarizing the ſame to their minds in time of Health.

In theſe matters, tho many and the moſt important things, are common to all ſick or dying Perſons; yet ſome are particular to each, and all have not the ſame wants or complaints. And therefore whilſt a Prayer deſcends to particulars, to ſuit and ſerve one perſons caſe; it may contain ſome clauſes or expreſſions, which are not ſuitable to anothers. But in this, the Readers themſelves are to have and uſe a diſcretion, and muſt omit ſuch paſſages as do not belong to them, making uſe only of the reſt which do. And think, that altho theſe paſſges are not for their uſe, yet hitting the caſe of others who are touched and afflicted in thoſe particulars, they may be received and uſed by them with great thankfulneſs.

This

This Treatise I had begun, and had made some considerable progress in it; but had laid it aside again, by reason of some hindrances. But afterwards being brought my self into a state of more uncertain Health and Life, by the most wise and good ordering of Almighty God, I resumed it, and made such haste, as the needful attendance of my health would allow, to finish it. For I was desirous, to have some benefit, and help thereby my self, whilst I live; as well as to leave it to be some way helpful unto others, and come in by this means to bear some part of their Burdens, if it please God (at whose wise and good choice I am and desire to be) that I dye of this illness. And if any devout Readers receive any comfort or spiritual improvement, from this Poor Labour of Love, to my Blessed Master, and to them, as they have the offer of my pains, I hope they will vouchsafe me the benefit of their Prayers, and that God will have the Glory of all.*

* Heb. 6. 10.

From my House in *London*,
August 17. 1694.

DIRE-

DIRECTIONS

FOR AN

Holy and Happy Death,

In very Particular, but Brief inſtructions, how to order and carry our Selves, under Sickneſs and the Several Tryals and Accidents thereof, and at the Approach of Death.

CHAP. I.

Of the Sick mans thoughts of leaving the World, and ſetting his Affairs in Order: and of the care of his Body.

WHen God arreſts us with Sickneſs, 'tis time to think of leaving this World. Not that every Man who falls Sick, muſt preſently give himſelf

ſelf up for Dead: but becauſe Sickneſs puts Life in hazard, and brings a Man to Reſign himſelf into the Hands of God, whether he ſhall dye thereof or no.

To think of leaving the World, is not only profitable, but needful at all times. For the Great Buſineſs we have to do here, is to prepare for an happy Departure. And if we do not think of it, we are like to be very ill prepared for it. In our dayes of Health and Pleaſure, we muſt call theſe thoughts to us; but when Sickneſs comes, it calls us to them, and Naturally imprints the ſame. And it is our trueſt wiſdom, to entertain them in our Sickneſs. For if we dye, we ſhall all judge it was the beſt way we had to employ our thoughts; and that of all things, Death ſhould not be met unthought of. And they render us fitter to Live, if God ſpare us. They make Death Safer, but do not haſten or bring it ſooner; and are no hindrance to our Living longer, but a great help if we recover to our Living better.

In this Preparation to leave the World, the Sick Perſons firſt care,

is

is to ſeperate himſelf from worldly cares and incumbrances of Buſineſs. Let him look upon himſelf, as one call'd off from the conduct of theſe matters, to the giving a ſtrict account of them. And who has work enough cut out for his thoughts and care, to take a decent leave of this World, and to † *trim up his Lamp* and prepare his Soul for a better. His buſineſs now is, how to meet Death with moſt ſafety and comfort to himſelf, if he dyes, as for ought he knows he may dye of this Sickneſs; and to commit no Errors therein, becauſe he is to dye, but once, and cannot afterwards amend them. The work and worldly Cares of Life, are to be left to thoſe who think of living; but how to dye is the Buſineſs that lyes before him.

† *Mat.* 25. 7.

To caſt off theſe worldly Cares, 'tis fit he firſt ſettle them. And that is by ſetting his Houſe in order, and *making his Will.*

This, methinks, ſhould be done with great conſideration, and Men are wanting in that Prudence and Care, which they uſually ſhew in their affairs thro all their Lives, if this

this is left to be clapt up in haſte at their Deaths. When they diſpoſe of a little parcel of Land, or of a moderate ſum of money, they conſider well of it before they part with it. And if they are thus conſiderate, when they diſpoſe of any ſingle Branch of their Eſtate, muſt that be left to be the only haſty and unconſidered act, when they are to diſpoſe of all?

When a Perſon has his Worldly Eſtate to give away, it will take much thought to do it like a wiſe Man, and a good Chriſtian. To conſider, what Portions are fit to be given to Dependants, as Recompence of Diligence and good Services. What to Benefactors, as reſpectful tokens of Gratitude, for Favours and obligations. What to particular Friends and acquaintance, as Memorials of Love and Dearneſs. What among Kindred, in Declaration of natural Affection, for their nearneſs, their deſerts, or their wants. And what to himſelf, for ſo I more eſpecially call that which is given to Religious or Pious uſes, ſince theſe works follow him, and theſe layings out

out go along with him, to be recompenced and repaid in a better place. Such as are, all gifts of Reſtitution, when he had wrong'd or defrauded any Perſons; of equitable compenſation, where he has taken too great advantage of other Peoples wants or weakneſs, and been too hard upon them, and made too great advantage of them, in Bargaining or Dealing; of Charity or Piety, in Gifts or Settlements on the Poor and Needy, or for the encouragement and promotion of piety. To ſettle Accounts in Dealing, what he ows, or what is owing unto him; what he has in his hands in truſt for others, and what he has left in their hands, or in truſt with them.

For this diſpoſal, he muſt remember, is the Farewel he takes of all the World. And when he is parting, with Kindred and Relations, Friends and Benefactors, Servants and Dependants, Chapmen and Cuſtomers, Poor and Rich, Sacred and Secular Perſons; a Wiſe and Good Man, who has carryed it well towards them all his Life, ſhould think of continuing to do the ſame, and ſuppliy-

ſupplying of former Defects, at his Death, and ſtudy to take a fair, and Friendly, and decent leave of all. Eſpecially to carry it as becomes him towards God, and in this great diſpoſal of all his Goods, to look at him the Soveraign Donor of them.

And to do all this with diſcretion, and to a Man's ſatisfaction, will require conſideration. And therefore is like to be beſt diſpatch'd, whilſt the Perſon hath both Ability and Leiſure for it. And accordingly is always moſt providently, and is like to be moſt perfectly ſettled, in time of Health: However in the beginnings of Sickneſs, e're Nature is weak, and Time is ſhort, or a Diſeaſe is come to Extremities.

When all his Worldly cares and concerns are thus ſettled and laid aſide, having taken this leave of the World, he may give himſelf up to the Will and good Pleaſure of Almighty God, to diſpoſe of him either in Life or Death, and make his Sickneſs end either in Health or Heaven, as he ſees will make moſt for the Sickmans good and for his own Glory.

If the Phyſitians are called in to take

take care of his Body, 'tis fit he receive their advice with meekneſs and thankfulneſs, and willingly follow and ſubmit himſelf to their wholeſome and Reaſonable Directions. A Prudent and Compaſſionate Phyſitian, will be tenderly and conſcientiouſly careful of his eaſe, ſo far as that is conſiſtent with the Care of his Health. Eſpecially he will conſider well, how he propoſes, and much more how he preſſes any Medicine, which the Patient has an Antipathy againſt, and which is found greatly to diſorder him, tho' it generally relieve others. And when he ſends for him, he muſt put his Body into his Hands under God, and willingly take ſuch Medicines, and ſubmit to ſuch Rules and Reſtraints, as he Judges needful for his Safety, or for the Recovery of his Health: and not order and tell his Phyſitian what he ſhall preſcribe to him, nor weary him out with importunities to let him have what he himſelf fancies, tho' the other thinks it would be to his prejudice.

And theſe preſcriptions of the Phyſitian he muſt uſe, with looking up to God in the firſt place, for the

good effect of all Medicines; and without fretfulneſs and accuſations of the means and methods, if, by the pleaſure of God, the Diſeaſe increaſe and grow more troubleſom in ſpight of all Remedies; and without being too eagerly deſirous of Life or eaſe, unleſs God pleaſe; thanking his Phyſitian for the eaſe which he ſtudies, but at the ſame time ſubmitting to God for the Pains which he ſends.

And let him ſtill remember, to make fervent Prayers one ingredient in all his Medicines, conſidering, that ſince it is God who works cures, Prayers are as neceſſary thereto as any thing elſe. He muſt not like Aſa, † *ſet God a ſide when he ſeeks to the Phyſitians*; but expect all the Cure from Gods bleſſing, and when it comes, give him the chief Honour and Praiſe for the ſame, and acknowledge that the Prayers of pious Friends have been among the powerfulleſt of his Medicines.

† 2 Cron. 16. 12.

If it be thought needful or profitable for the body ſome times at intervals, eſpecially in ſlow and languiſhing diſeaſes, to divert his ſpirits, let it not be by reading Plays or Ro-

Romances, or fooliſh and undue Ideas of Love and Honour, which feed or revive vain thoughts; nor by Play or other things, fit to excite Paſſion, or exerciſe Covetouſneſs: but in paſtimes of leaſt lightneſs, and feweſt temptations, and uſed with moderation, remembring that on a ſick-bed, when a mans time is almoſt ſpent, 'tis not for him to caſt about how to paſs away his time, but how to redeem and improve it.

Let the reading which is read to him, and the converſation which is held with him, be ſuitable to one in his condition. Not light, to leſſen his ſeriouſneſs; nor in any thing vicious, uttering things either againſt Modeſty, or againſt Piety, or againſt Juſtice, or againſt Charity: All which may either leave ill impreſſions upon him, by giving his ſpirit a tincture of the ſame; or bring him into a ſnare, by thinking that he has been wanting in reproof thereof, out of too little reſpect to God, and too much to the ſpeakers; by either of which, he is the worſe for them.

But let all that passes be fit, to suit the seriousness, and preserve the innocence, and help on some virtues, but hinder none, that are befitting a Person in his condition: Whereof I shall say more in the ensuing directions.

CHAP. II.

Of settling his Accounts, and securing his Peace with God, by Repentance, Faith, and Continuance in the Unity of the Church.

BUT whilst this care is taken for the Body, the chief thing which he has to employ himself in on his Sick-bed after the settlement of his Worldly Estate, is to take care of his Soul. This must exercise his own thoughts, when he is by himself. And for this, he must call in the assistance of the guides of Souls, † *Sending for the Elders of the Church that they may Pray over him*, and assist and Comfort him by words spoken in their due Season, and

Jam. 5. 14.

and Adminiſter to him the Word, and the benefit of Abſolution, and the Holy Communion, reſolving and aſſiſting him in all things, that may be needful for the finiſhing of his Repentance, the ſupport of his Spirit, or the Peace of his Conſcience.

And in this Care of his Soul, theſe things are chiefly to employ his own thoughts, or his Guides aſſiſtance.

1. *To ſettle his Account, and ſecure his Peace with Almighty God.* And in care of this, let his work be,

1. *To finiſh his Repentance.* And in order thereto, let him carefully review all his paſt life, and the preſent frame and habit of his Mind. And let him diligently obſerve what is good in either, and with all Humility thank God for it, and take comfort in it; and what is amiſs in both, and work himſelf up into true contrition for the ſame, affectionately bewailing his extream folly and unworthineſs therein.

And let him fix, holy, deliberate, and unreſerved purpoſes againſt all his former Offences.

And make all due and reaſonable ſatisfaction, for all Wrongs done by him to any Perſons, by any ways.

And take care of the payment of all his juſt Debts.

And ſeek Reconciliation where he has given any juſt Offence.

And forgive thoſe who have injured or diſobliged him.

† Dan. 4. 27. And † *break off his Iniquity by Righteouſneſs*, or by being more abundant in Alms-Deeds; and conſummate and finiſh any good deſigns, which he had piouſly laid in his Health, and would not loſe the reward thereof, by having them dropt at his Death.

And in theſe ways of expiating Sins, let him earneſtly begg God's Pardon, and comfortably hope for the ſame, through the Merits of Jeſus Chriſt.

And in the care of paying his Debts, and making Reſtitution, or giving Charitable or Pious Gifts, if he can, let him ſettle and finiſh them himſelf before his own Death; and not refer all to a Will, and leave the accompliſhment and recompence of ſo rewardable purpoſes, to the contin-

contingencies of time, and the Fidelity, Kindneſs, or care of Executors. Sometimes, indeed, the Surprize of Dying Perſons is ſo great, that they muſt leave theſe things to others. And ſometimes the Perſons intruſted, are fit to ſerve the Dying Perſons ends, and really do ſerve them, to advantage. But this is not ordinarily to be truſted to, if he can help it. For why ſhould he think they will make more diſpatch, or find fewer delays and put offs in doing theſe things for him, than he did in doing them for himſelf? He has a quicker ſenſe of his own burdens, and of his own deſires and longings, than another ordinarily can, or will have: and if for all that, he ſhall delay to diſburden his own Soul, and conſummate his own deſires and purpoſes when he may, why may not they do ſo too?

And on this point let him often ſay,

† *A broken and a contrite Heart, O Lord, thou wilt not deſpiſe.* † Pſ. 51. 2, 3, 17.

I acknowledge my tranſgreſſions, and my Sins are ever before me.

Waſh me throughly from mine iniqui-

ties, and cleanſe me from my Sins, *Amen.*

†Luke 18. 13 † *Lord, be merciful to me a Sinner, Amen.*

† 1 Jo. 1. 7. *Oh let* † *the Blood of Jeſus, cleanſe me from all my Sins, Amen.*

†Luke, 15. 18. 19. *Lord,* † *I have Sinned againſt Heaven, and before thee, and am no more worthy to be called thy Son; make me as one of thy hired Servants,* Amen.

† Mat. 6. 12. † *Forgive us our treſpaſſes, as we forgive them that Treſpaſs againſt us,* Amen.

2. To *ſhew forth his Faith,* which he may do by often repeating *his Creed.*

I believe in thee, O God! the Father Almighty, and that thou art the maker of Heaven and Earth.

And I believe in thee, O Jeſu Chriſt! that thou art Gods only Son, and our Lord. I believe that thou waſt conceived by the Holy Ghoſt, and born of the Virgin mary. That thou didſt Suffer under *Pontius Pilate,* waſt Crucified, Dead and Buryed, and deſcendeſt into Hell. That thou diſt riſe again the third day from the Dead. That thou didſt aſcend into Heaven and there now ſitteſt at the Right Hand of God. And that from thence, thou ſhalt come again to Judge

Judge both the Quick and the Dead.

I believe in thee, alſo, O! Holy Ghoſt.

I likewiſe believe, that my Bleſſed Saviour had, and hath, and whilſt the World laſts ever will have on Earth, an Holy Catholick Church. And that in this Church, there is to be a Communion of Saints. I believe alſo, that therein is to be had Remiſſion of Sins. And after Death, I believe there ſhall be a Reſurrection of the Body both for good and bad, and a Life Everlaſting for the Righteous, *Amen.*

And let him often ſay,

† *Lord, I Believe, Help thou mine unbelief*, Amen. † Mar. 9. 24.

* *Lord, increaſe my Faith*, Amen. + Luk. 17. 5.

All this, O! Lord, I ſtedfaſty believe, Oh! keep me from having my † *Portion among unbelievers*, Amen. † Luk.

Lord, I thank thee, that I have been inſtructed in this Belief, and Profeſſed it in my Life, *Amen.*

Lord, keep me from wavering, or any ways doubting of the ſame in my weakneſs, *Amen*.

Lord, give me the comfort of this belief at my death, and make

me find the Bleſſing of it after death *Amen.*

And if the Adverſary ſhall ſuggeſt doubts and ſuſpicions to him in his weakneſs, about any of the Articles of his Faith, or points of Religion; ſo far as the doubt comes with any offer of Argument or Reaſon with it, it ſhould have a Rational Satisfaction.

But, if formerly they have been perſons of ſincere Conſciences, in that State, their doubts of theſe things are much oftner an irreſoluteneſs owing to their preſent bodily weakneſs and Satans Suggeſtions, than an unſettlement of Belief owing to Arguments. And then, theſe new doubts and ſuſpicions are to be looked on by the Sick Man, rather as Temptations, and an advantage taken of his preſent feebleneſs and lowneſs of Spirit, which may raiſe or encreaſe Melancholly that is naturally apt to make one miſtruſtful and irreſolute, and he will guard better againſt them by Devotion, than by Diſputation. And therefore in this caſe, let him not debate them, but reject them, and pray againſt them.

And

And think it reaſonable to abide by his former perſwaſions about theſe matters, which he took up in time of Health and Strength, when he had both ability, and leiſure to examine them; and not exchange them for Sick-bed Fancys, when he has neither.

3. To *Profeſs his Continuance in the Unity of the Church*, and that as he has lived, ſo now by Gods Grace he is preparing himſelf to Dye, in *the Communion thereof.*

And let him often ſay,

Lord, as I have endeavoured to live, ſo now I profeſs to Dye in the *Communion of Saints*, and in the †*one Body*, whereof thou art the Fleſſed Head, *keeping* therein to the laſt, *the Unity of the Spirit, and the Bond of Peace*, Amen. † Eph. 4. 3, 4.

For I profeſs thy true Faith, O! my God, and preſent unto thee Holy Prayers, and a Pure Worſhip, in the Unity and Communion of thy Holy Church.

Particularly, O! Lord, I profeſs this Faith, and preſent this Worſhip, in due adherence, and ſubjection and obedience, to thoſe Or-

dox Paſtors, whom thou haſt ſet over me in this Church, where I live.

And I profeſs and preſent the ſame, in Hearty concurrence and Communion, with all other Faithful Chriſtians and Communicating Members of this Body, in all other Times, and Places; and with Brotherly Affection, Concern, and Interceſſion with thee for them whereſoever placed or diſperſed, as well as for my ſelf.

I am moſt ready to receive and joyn with them in theſe profeſſions, and in this worſhip, whenſoever thy Providence ſhall bring us together. To ſeek their Communion, paſſing through all places. And to own them as my Brethren, coming from all Countries. And to be heartily affected with what befalls them, either Particular Perſons, or whole Churches, and *rejoyce* in their Pro-
† 1 Cor. 12. 26. ſperity and Peace, as † *one member* ſhould in the joy of another, *Amen*.

And as for thoſe, who are broken off from this true Faith and Worſhip, or from the Unity and Peace of thy Church, Lord, I look upon them with

with the Bowels of a Brother, not with the Inſults and Triumphs of an Enemy.

I pity all *Hereticks*, and pray that they may return to be found in the Faith.

I pity all Schiſmaticks, and pray that they may return to the Unity, and Communion of thy Church.

And, O! Bleſſed Lord, do thou give unto them, humble and teachable minds, that ſo they may either all ſee the way of thy truth, or at leaſt that numbers among thoſe who do not, may be pitiable and excuſable before thee, under their Error and miſtake of it, *Amen.*

And as for all the diviſions, which have rent thy Church into pieces, O! Bleſſed Jeſu, I do moſt heartily lament, and bewail them.

My Heart, O! Prince of Peace, is with them, who love to ſee thoſe Truths that make for Peace, and who long and labor to heal thy Churches Breaches.

I utterly diſclaim all bitter Zeal, and cruel and Unchriſtian violence, againſt Perſons of different Parties from me.

I am

I am ready, both willingly to see and joyfully to own, all that is good, and all that is thine, O! my dear Lord, in any of their Persons, or Actings: And am Religiously careful, not to make any of them worse than they really are, by my evil Surmizes; but to hope and surmize the best of them, which their case and carriage can reasonably bear.

And I am, and through thy Grace, O! Merciful Saviour, ever will be ready, to shew them all Offices of Justice, and Humanity, and of common Charity, notwithstanding their Communion is different from mine, *Amen.*

And after these things are done, to procure God's Peace, for the quieting and comforting his Conscience with the lively hopes thereof, he may receive the benefit of *Absolution.* And also the *Holy Communion*, which he must not omit if he can have it, looking on it, both as God's own sure Seal of Remission of his Sins; and also as his own † *Viaticum* or *Provision by the way*, to strengthen and support his Spirit, and keep him from faintness,

* The Great Council of *Nice* calls it ἀναγκαιότατον ἐφόδιον *the most necessary Viaticum of Dying Men.* Can. 13.

neſs, or failures through all the remainder of his difficult and weariſome paſſage to the Regions of Reſt and Peace.

And for more particular Directions, how to make tryal and diſcovery of the Safety of his Spiritual Eſtate before he puts it upon the final Iſſue, if he is deſirous thereof, I refer him to the *Tryal* or *Judgement of the Soul*, in the *Companion for the Penitent*, where I have given him an account and Proſpect of this, as full, and yet as ſhort, as I could; and which it would be too long here to inſert. And there alſo he may meet with variety of fitting forms, to inſtruct him in all the parts of his Repentance, and to ſerve him in makeing a Religious and devout Profeſſion thereof to Almighty God.

CHAP.

CHAP. III.

Of his Carriage and Demeanour under his Sickneſs, and the Virtues thereof, viz. *Truſt in God, Reſignation, Thankfullneſs.*

AFter the Sick Perſon has taken this firſt and chief care for his Soul, to make its peace for paſt or preſent Offences; his next care for it muſt be, to keep it from falling into any new Diſeaſes, or that under the burden of a Sick Body, his Soul do not fall Sick too. As it will do, if it grows ſecure and careleſs of Duty, or regardleſs of Mercies, or is greedy of Life, and finds no reliſh in Prayers, or in diſcourſes of another World, and falls into impatience, and is fretted with fleſhly cares, and worldly deſires: all which, and the

the like, ſhow his Spirit to be more diſtempered, and more dangerouſly ill, than his Body is.

To prevent this, his next care for his Soul, muſt be to *order his Carriage well under his Sickneſs*, or to bear the pains and weakneſs of his Sick bed, with *Truſt in God*, with *Reſignation to his will*, with *Thankfulneſs*, and with *Patience to the end.* Which Duties, tho' they are all neceſſary under the former Head, *viz.* of *making of his Peace*; yet I ſhall now conſider and treat of them, as they are neceſſary and of greateſt uſe, to *ſupport his Spirit*, and *recommend his Carriage.*

Firſt, he muſt ſet himſelf to bear them, with *Truſt in God.* The accidents and uneaſineſs of his Sickneſs, will ſtill alarm his fears, and try his Faith; and it muſt be his care, to ſhew no anxious or diſtracted thoughts under them. But as often as any accidents or proſpects terrifie him, let him remember, that they are all in God's Hands, and ſhall have ſuch end only as he pleaſes. That he who ſends them, will take care they go no further than

'tis

'tis fit they ſhould, and will turn them to the beſt at laſt. That he is Safer and better in God's keeping and ordering, than he could be in his own; and therefore may lay aſide all painful and miſtruſtful cares for himſelf, as knowing under all that happens how ſure he is to be taken care of.

Devout Thoughts, about truſting God in Sickneſs.

1. *About truſting him with ones ſelf.*

AND when he feels much Sorrow and many Difficulties, and may fear and foreſee worſe, let him often ſay,

Lord, I meekly receive all my Sorrows and dangers, becauſe thou ſendeſt them.

And they ſhall not terrifie me, becauſe thou governeſt them.

And I am ſure thou conſidereſt all that lyes upon me, and wilt turn it unto good.

That thou conſidereſt how much I can bear, and wilt in tender mercy take off the reſt.

That thou conſidereſt what ſtrength

ſtrength I have to bear, and wilt graciouſly ſupply me with what is wanting.

That thou conſidereſt how long I can bear, and wilt give me eaſe at the fitteſt Seaſon.

And ſince thou wilt eaſe me in thy due time, and ſupport me till thou eaſeſt me, I will not † *grow weary*, O! my Dear Lord, or *faint in my mind*, but wait with patience till my eaſe comes, *Amen.* † Heb. 12. 3.

Tho' I walk through the Valley of the ſhadow of Death, I will fear no evil, for thou art with me, and thy Rod and thy Staff they comfort me, Pſ. 23. 4.

Yea, † *though thou killeſt me, yet will I truſt in thee*, and have hope even in my Death to find everlaſting Reſt and Joy after Death, *Amen.* † Joh. 13. 15.

Becauſe I live, ye ſhall live alſo. Joh. 14. 19.

I know that my Redeemer liveth, and that he ſhall ſtand at the later day upon the Earth.

And though after my Skin, Worms deſtroy this Body, yet in my fleſh ſhall I ſee God.

Whom I ſhall ſee for myſelf, and mine

Eyes.

Eyes ſhall behold and not another. Job 19. 25, 26, 27.

2. *About truſting him, with ones neareſt Relations, or Dear Children, Friends, or Dependants.*

IF it troubles him to leave his Friends or Family, perhaps meanly provided for, (or any good deſigns unfiniſhed which his heart has been much ſet upon,) let him conſider, that God ſees this, as well as he, and yet he thinks fit to call him away from them. And this may make it plain to him, that God himſelf, who is more wiſely careful for them than he can be, has a mind to be truſted with them. And therefore let him reckon to ſet them all ſafe, by recommending them to him. As our departing Lord † provided for his diſconſolate and *deſtitute Diſciples*, by recommending them to his Heavenly Father, and praying to him for them.

John 17.

And let him remember alſo, that this is truly *to leave all* to come to God, if we can find in our Heart to go forth

forth readily, when all theſe call upon us to ſtay.

And let him often ſay,

I Truſt thee, O! God, as with my ſelf, ſo with my neareſt Relations, my Wife and Family [or Children] and with my Friends, and with all that depend on me.

I truſt them with thee, O! Lord, for they are more thine, than they are mine.

I truſt them with thee in full aſſurance, that there is no way to make them happy and ſafe, like putting them into thy Hands.

I truſt them to thee, becauſe thou art *the Husband of the Widdow*, and *the Father of the Fatherleſs*, and haſt promiſed to take care of them.

I have always truſted them with thee whilſt I was with them, and have ever found thy tender love and care of them. So that my own experience, as well as thy ſure promiſes, may engage me to truſt and commit them to thee, now I may ſeem to be going from them.

And though I know not what they will do, or how they will be cared for when I am gone, yet

yet I know thou doeſt, and wilt order all things kindly both for me and them.

I leave them not deſtitute, for thou art with them; and thy care, O! my Dear God, is the beſt Guardian, and thy Bleſſing is the Richeſt Portion.

And thou wilt have infinitely a more watchful care of them, and canſt do infinitely more for them, than I can.

Lord, take care of them, for I commit them to thy care.

† 1 Pet. 5. 7. Yea, even † *all my cares for them, I caſt on thee.*

Oh! let them always have the ſpecial care and Providence, which thou takeſt of the Widdows and Orphans.

Let them have the Bleſſing, which by thine abundant mercy follows the Children of thoſe that truly fear thee.

Lord, be with them, as thou haſt been with me, to their lives end. And keep them always moſt thankful, and Obedient unto thee. And let them all have the Bleſſing of thy tender care at preſent, and of thy Peace at the laſt, *Amen.*

When my Father and Mother forſake me,

me, then the Lord taketh me up. Pſ. 27. 10.

Leave thy Fatherleſs Children, I will preſerve them alive, and let thy Widdows truſt in me. Jer. 49. 11.

In God the Fatherleſs findeth mercy, Hoſ. 14. 3.

The Generation of the upright ſhall be Bleſſed, Amen. *Pſal.* 112. 2.

Secondly, he muſt ſet himſelf to bear them, with *Reſignation of himſelf to the Will of God.* And this will be eaſy after the former. For there is no difficulty in giving up our ſelves to God, if we dare truſt him. And we ſhall not only be contented, but deſirous to quit our own Wills for his, if we are perſwaded that his is better for us, and that our true Intereſt and happineſs is ſafelier lodged, and may be infinitely better truſted, with him, than with our ſelves. And if we have no will to be under what he orders, 'tis a plain ſign that we do not apprehend our ſelves ſafe in his, but think we ſhould be better in our own Hands.

Let the Sick man therefore amidſt all his pains and perils, freely give up himſelf into Gods Hands, and

and be glad and thankful that he can lodg himſelf there. And let him often ſay,

Lord, I know I am in thy Hands, and that I cannot be in better, nor do I deſire to be in any other. Eſpecially not in my own, nor to be the carver of my own condition. † *Not my will, O! God, but thine be done,* Amen.

† Luk. 22. 42.

And do thou allot for me, Life or Death, Health or Sickneſs, removeal or continuance of my Sorrows, as thou ſeeſt would really be fitteſt for me and for thy Glory, not as my miſtaken fancy may think to be ſo, *Amen.*

Thy Will be done, O! my God, for it is always a moſt Bleſſed and Beneficial Will, to thoſe that fear thee. It ſends Mercies at the fitteſt time, and ſends troubles when they have moſt need of them, and takes them off again when tis fitteſt to remove them.

If it cauſes preſent Sorrow and Smart, it is to do them good; and if they do not ſee how it ſhould turn to their good, yet thou doeſt, and wilt make them ſee it too in the end.

Our

Our Wills, O! Father, are too often guided by Folly; but thine is always, and altogether wiſe, and has ever been moſt gracious and full of mercy towards me.

Thou knoweſt beſt, O! Lord, when it was fit for me to come into this World, and when it is fit for me to leave it, and what part is fitteſt for me to bear whilſt I ſtay therein. O! do thou appoint me, how, or in what condition I ſhall live, and how long: but withall help me to do thy work whilſt I live.

Chuſe thou my condition, and let my Lot be what may pleaſe thee: but then give me Grace, faithfully and wiſely to diſcharge the duties of that condition, and let my carriage under it be ſuch as may pleaſe thee too, *Amen.*

Lord, I am not only contented, but glad to be at thy choice. I pray thee, that I may always be what thou pleaſeſt, and that I my ſelf may always be pleaſed with it.

I deſire alſo, O! Father, what ſeems good and pleaſing unto me. Yea, when my pains and Diſtreſſes are

are extream, I deſire it earneſtly. But when I deſire it, I do not preſcribe unto thee, but beg that thou wouldſt order therein, not what my weakneſs wiſhes, unleſs thy wiſdom alſo ſees it fitting. And I know, O! Lord, that thou art ready to grant my deſires, if they be really for my good, and thy Glory, and agree with the wiſe ends of thy Providence: and I preſs them no longer, if thou ſeeſt they are otherwiſe, *Amen.*

It is the Lord, let him do what ſeemeth him good. 1 Sam. 3. 18.

If it be poſſible let this Cup paſs from me, nevertheleſs not as I will, but as thou wilt.

And *if it may not paſs from me, except I drink it, thy will be done.* Mat. 26. 39, 42.

Even in inflicting evil upon me, thou art kind ſtill, and art doing me good againſt my will, *Amen.*

Thirdly, he muſt ſet himſelf to bear his ſick bed Sorrows, with *Thankfulneſs.* We muſt not think it ſtrange, or that things are ſtrained too high, when we are called upon to be thankful under Sickneſs, or other Afflictions. For the difference, between thankful

thankful, and unthankful or complaining Natures, lyes more in their Spirits, than in their outward circumſtances. A thanful, Spirit, will find enough to give God thanks for, on a Sick-bed or in any affliction. And an unthankful Spirit, will never want matter enough to complain of, in a better condition. And if any afflicted or Sick perſons, are unthankful, it is not becauſe they want Mercy's good ſtore, which deſerve their thanks, but becauſe they overlook them.

This Virtue of thankfulneſs to God, as it is one of the moſt neceſſary Duty's, ſo is it one of the livelieſt Beauties, and brighteſt ornaments of a Sick-bed. For it ſpeaks true Humility, when we ſhew, as we do thereby, that the leaſt Mercy's deſerve our thanks, and that the worſt States, which God puts us into, are too good for us. And it expreſſes intire good will and Love to God, when we can love and praiſe him even whilſt he corrects and ſmites us, and take notice of all his Kindneſſes in the midſt of our afflictions, and place an Im-

plicit belief and confidence in his Love, that by all theſe Sorrows he is doing us good, and deſerves our thanks, tho' in our weak reaſon we are not able to ſee the good which is to accrue to us thereby.

And to preſerve in himſelf this excellent virtue of thankfulneſs to God, let the Sick perſon ſet himſelf thro all the courſe and contingencies of his Sickneſs, Diligently to mark and ſeek out, what may deſerve his thanks, and not, as is too often done, what may miniſter to complaints. Let him pick out of every thing, and out of every accident that befalls him, what he may ſpeak well of God for; and let thoſe be the things, which he reflects on within himſelf, and diſcourſes of to others. And under any pain or weakneſs, let him often ſay.

Lord, under all my Sorrows, I have nothing to accuſe, but much to give thee thanks for.

I ſuffer leſs, yea, infinitely leſs, than I deſerve; Bleſſed be thy mercy for ſpareing me. *Amen.*

My Sufferings. O! Lord, are not only Juſtly deſerved, but they are

need-

needful alſo to do me good, and ſuch as thou wilt turn to good; Bleſſed by thy name, for ſeeking and compaſſing my benefit thereby. *Amen.*

And when my Ailments come, they want many aggravations, which would make them a great deal worſe to be born. And are attended with many ſeaſonable helps and comforts, to eaſe and ſtrengthen my Spirit under them.

My evils are tolerable evils; Bleſſed be thy Pity and Tenderneſs, for conſidering, not what I ſhould Suffer, but what I can bear to ſuffer. *Amen.*

Sometimes, O! Lord, by thy Grace I have eaſe, and reliſh worldly comforts.

Sometimes I take ſweet ſleep, and reſt from my Pains and Labours, and awake with great refreſhment.

And under all my pains and weakneſs, by thy mercy I have ſome to Help me, and more to Pity and Pray for me. I find ſupport, and thou ſtill ſeaſonably refreſheſt my Spirit, from within or from without. Bleſ-

ſed be thy name, for theſe Helps and Comforts under my Diſtreſs. *Amen.*

Thou often Moderateſt and mitigateſt my pains; and then, tho' they are a long trouble, they are a tolerable one.

Or, if one Symptom rages, that is ſometimes made a ſtep, to the eaſe, or to the Prevention of a worſe.

Or, if it is ſmart, it is not laſting, but in waiting a little longer for thee, I ſtill have eaſe in thy due Time.

Bleſſed be thy Goodneſs, O Fa-
†Pſ. 41. 3. ther, which is pleaſed thus to † *make my Bed in my Sickneſs.* Amen.

And however, if I have leſs eaſe, and more ſorrows now at preſent, yet, O! my God, I have the Bleſſed Hopes of Reſt and Joy to come. And I can never Bleſs thee enough for the Comforts of Hope, that after a Patient and Short endurance of my Portion of Evil things here, I ſhall be taken to the everlaſting Happineſs of thy Heavenly Kingdom. *Amen.*

More-

Moreover, O! Lord, I receive my Bodily Sorrows, as Medicines to my Soul, to cure my Spirit, and call me back to thee when I have gone aſtray.

I Bleſs thee, for all the lowly thoughts they give me of my ſelf, and for all the diſcovery which I make of my own Errors thereby. *Amen.*

And for all the Proſtration both of mind and body, which they put me upon ſhowing towards thee, and for all the dependance which I learn thence to place on thy mercy. *Amen.*

And for their taking off my Fondneſs, from all earthly delights, and making me Ceaſe to be in love with Vanity. *Amen.*

And for their lifting up my Heart to Heavenly things, and to all the ways of preparing my Soul for thine everlaſting mercy. *Amen.*

And if I want Health, and the Reliſh of worldly comforts now, I owe thee infinite thanks, O! Lord, for all the time I enjoy'd them formerly, tho' all that time I had deſerved to loſe them.

If I am deprived of ſome mercies, yet many, and moſt Thankworthy, are thoſe which I ſtill enjoy.

If I would declare and ſpeak of thy mercies to me, they are more than can be numbred. Pſ. 40. 5.

The Lord gave, and the Lord hath taken away, Bleſſed be the name of the Lord. Job 1. 21.

And let the Sick Perſon Perſevere, in this truſt and confidence in God, and in this Reſignation and thankfulneſs of Spirit, amidſt all his Sorrows. Let him keep his Soul always ſet out in theſe dreſſes, and expreſs them on all occaſions, to God and to his Friends. For they are the livelieſt ingredients, and the Cleareſt Beauty and Grace,

4*ly*. Of the Fourth Virtue wherewith he is to bear his Sorrows, viz. *Patience*, which he is to exerciſe thro' the whole courſe of his Sickneſs, and which is next to be treated of.

CHAP.

CHAP. IV.

Of Patience under Sickneſs. With other Directions to the Sick Perſon, for ſpending his Sick-bed Hours, and to his Friends for their Miniſtring to him.

THE whole courſe of a Sick-bed, is a tryal of Patience. And when 'tis tryed thereon, we muſt give good proof thereof, or elſe we can never act our Part tolerably, nor approve our Selves.

And if we have the forementioned virtues, we ſhall have Patience. For if we dare truſt God, our Fears of Pain, or other evil accidents, will not make us unquiet. If our wills are reſigned to his, we ſhall not be unwilling to bear what he ſends, but meet our Sorrows with humble and contented Submiſſion, inſtead of angry and uneaſie Repin-

ing. If we are thankful to him under our Sickneſs, we ſhall bleſs him for what we have, and not diſcontentedly complain for what we want; and thank him becauſe he once gave, inſtead of accuſing him, becauſe now he has taken away.

And therefore when God calls any Perſon to be Sick, let him look on Patience, as the Proper virtue of his State, and make it his care at every turn to arm his Soul with it.

Let him ſet himſelf to Bear his Pains and weakneſs, with gravity and Compoſedneſs, keeping back from all Paſſionate, and from all light and vain words.

And to bear all, out of Submiſſion and Reſignation to the Will of God, quietly Suffering becauſe he ſends them.

And let him remember always, to humble himſelf under the hand that Smites him, and own 'tis juſt.

And to kiſs the Rod, and confeſs 'tis for his good.

And to receive the Strokes with quietneſs, and ſuffer without ſtriving, and bear them without uneaſie complaints of them, and wait on God

God without fainting, and not ſink under his Load, but ſupport and ſtay himſelf upon God, till his time comes to ſend eaſe.

He muſt not ſhew anger and uneaſineſs with his Diſeaſe or with his Medicines, with his food, or with his Attendance.

Nor fail to feign reaſons of taking things ill, where really there are none; nor aggravate them, where there are; nor be haſty in his Suſpicions or Cenſures, of things made for him, or of perſons concerned with him, and thereby grow anxious, and Angry, and troubleſome to himſelf and others.

Nor Expoſe himſelf, or Scandalize the By-ſtanders, by making Burdens, which are not too heavy to be born at preſent, intolerable to himſelf, by Puſilanimous Deſpondency, or Anxious fears and miſtruſts, of what they will be in a little time.

Indeed, his Bodily weakneſs and uneaſineſs, may many times excuſe his forgetfulneſs and Surprizes in theſe Points, both to God and men, if afterwards he ſhews himſelf ſenſible of them, and Sorry for them,

and doth not indulge them. But he muſt not give way, or lay himſelf open to them, and much leſs juſtifie them, or hope to remove the Guilt and Blame of theſe Sins from off his Soul, and lay them upon the Diſtemper of his Body.

And inſtead of blaming and aggravating, the Heavineſs of his Diſeaſe, or the Negligence of his attendance, or Gods Orderings, let him fall to blame his own impatience, and to tax his own folly, which had not learnt before to expect ſuch croſſes as now Diſquiet him, and prepared to bear them.

As for Reſtleſsneſs of Body, and frequent changes of Place or Poſture, and turning from ſide to ſide, and Sighs, and Groans, and other unquietneſs of Body, without any Diſturbance of Spirit, they are not to be accounted I conceive for Acts of impatience, and if they can divert the Pains of ſick Perſons, or give eaſe to their Bodies, I think they need be no matter of Scruple to their mindes.

This Tryal of Patience, indeed, is an hard Tryal, and therefore requires

quires a conſtant and a watchful care. And it may be a great help to him therein, if among thoſe, who are pleaſed to expreſs their kindneſs, and do him Comfort, by their preſence and Friendly attendance, he can chuſe a Diſcreet and Pious Superviſor of his carriage, both towards God and all about him, under his Sickneſs, and deſire him to be his Admoniſher, where Exceſs of Pain and wearineſs makes him forget himſelf, and receive his Brotherly Admonitions with willingneſs and Thankfulneſs.

And under all the uneaſineſs of his Sickneſs, and Temptations to impatience, let him often ſay one or other of theſe ſhort Prayers.

* *Thy will be done in Earth, as it is in Heaven,* Amen. * Mat. 6. 10.

† *Shall a Living man complain, a man for the Puniſhment of his Sin?* † Lam. 3. 39.

* *Woe be to him that ſtriveth with his Maker; ſhall the Clay ſay unto him that faſhioneth it, what makeſt thou?* * Iſa. 45. 9.

Lord, I will be † *Dumb, and not open my mouth againſt it, becauſe it is thy doing.* † Pſ. 39. 9.

And

And thou ordereſt mine infirmi-
†Wiſd. 11. 20. ties, as † *thou Ordereſt all things* elſe, *in Number, weight, and Meaſure.*

So that I know they ſhall not be too many, nor too Heavy, nor continue more days or Hours, than thou ſeeſt Suitable to thy Goodneſs, and my weakneſs.

If eaſe is long delayed, and his Spirit is almoſt wearied, let him ever and anon, put up ſuch ſhort Petitions as theſe.

*Pſ. 130. 5. * *I wait for the Lord, my Soul doth wait, and in his word do I hope,* Amen.

† Pſ. 71. 14. † *I will hope continually, and will yet Praiſe thee more and more,* Amen.

*Pſ. 27. *ult.* † 2 Tim. 1. 12. * Gal. 6. 9. * *O! Tarry thou the Lords Leiſure,* O my Soul. † *I know whom I have Believed,* and *in* * *Due Seaſon I ſhall reap if I faint not.*

† Job 13. 15. † *Tho he kill me, yet will I truſt in him,* Amen.

Remember, O! Lord, whereof I am made, and have compaſſion on mine infirmities, and lay not more upon me than I can bear.

† 2 Cor. 12. 9. *Let* * *thy Grace be ſufficient for me,* Amen.

Lord encreaſe my Patience, or abate my Pains. *Amen.*

If

If he is ready to think or ſay, *he can bear no longer*, let him remember, that God knows that better than he.

And that when he can bear no longer, God will inflict no longer.

And who can ſay, how much, or how long, God's Grace ſhall enable a man to bear?

And the ſame Grace, that did enable him to bear it yeſterday, is as powerful and as ready now, to enable him to bear as much again to day.

Yea, and till we are tryed, we none of us know, what, or how long we can bear.

And Reſolution, by God's Grace, can bear much, a great deal more, and a great deal longer, than we thought of. But if we are irreſolute, any thing of trouble is difficult. And any Difficulty will conquer thoſe, who come prepared, not to bear and ſtrive with it, but to yield.

If his thoughts are diſturbed, and his Devotions faint and broken, by reaſon of his weakneſs or pain; let him have Patience with himſelf,

and

and believe that God will have Patience with him too, and exact no more of him, whilſt he is in that condition. And let him frequently ſay,

† Rom. 8. 26, 27. Under † *our infirmity's, the Spirit helpeth us*, by holy and affectionate, tho' *unuttered groans*: and *he who Searcheth the Heart*, hears them.

Lord, I will Honour thee, by ſubmitting my will to thine, and being content with my Sickneſs. And when thou makeſt me ſick, I will preſent thee with a ſick man's offering, and Pray to thee the beſt I can with my ſickly Faculties.

And from a ſickly and feeble man, Good Lord accept a ſickly and Feeble Supplication. *Amen.*

† Pſ. 51. 17. Lord, thou † *rejecteſt not the broken Spirit*, deſpiſe not the brokenneſs of my Devotions, *Amen.*

* Mat. 21. 16. *Out of the Mouths of Babes and Sucklings, thou haſt Perfected Praiſe.* Refuſe it not out of my mouth then, O! God, which in the midſt of all my weakneſs, is not more weak than theirs, *Amen.*

Let him alſo be conſtantly mindful, to ſhew Patience and thankfulneſs towards thoſe, who kindly attend about him. And not be fretful, and ſhow uneaſieneſs, on every little ſlowneſs or forgetfulneſs, or when things are not done for him, juſt when, and as he would have them.

And let him often ſay to himſelf, under any Temptations to uneaſineſs *with his Attendants.*

Lord, if they Err, even their Errors are governed and directed by thy hand which Errs not, and thou haſt ſome wiſe and kind end to ſerve by it, either for my Soul or Body. Thou bringeſt about thy gracious purpoſes concerning me, by their Errours and overſights, as well as by their Care and Kindneſs.

And therefore inſtead of being angry at them, I humbly ſubmit to thee, and look to have it turn'd to good, becauſe it is thy doing, *Amen.*

Lord, enable me to receive all the Pains, which thou ſendeſt upon me, with Patience; but all the kind Services which they ſeek to do me, with Thankfulneſs, *Amen.* Re-

Remember, Lord, for them, all their charitable Services; but remember not againſt me, my fretfulneſs or uneaſineſs in the acceptance thereof, *Amen.*

Lord, enable them to conſider my weakneſs, and to Pity and bear with it; and enable me to watch againſt it, and not to fall any more into it, *Amen.*

And let him think it is now his work and Task, to ſhew an example, of Humility, Patience, Quiet Reſignation to the Hand that ſmites him, and of comfortable Hope and truſt in God, and a thankful Senſe of all his paſt and preſent mercies, to all viſitants.

And to arm him yet more thoroly with all this Patience, which is the virtue moſt particularly required and marked out, and yet moſt difficult to be exerciſed and preſerved in his Caſe:

Let him ſet before his Eyes, the far greater Tryals and Sufferings, of the ever Bleſſed Son of God Jeſus Chriſt.

Let him think within himſelf, and let it often be ſuggeſted to him by

by others, that 'tis not for us to accuſe God, for ſuffering our patience to be tryed, when he could thus ſuffer his Patience to be tryed.

That we are not to think much, at ſuffering Tryals deſervedly, and for our ſelves; when he refuſed not to ſuffer infinitely Greater, without having deſerved to ſuffer any thing himſelf, but merely in Pity and kindneſs for others, yea for his Enemies.

Let him be reminded, that God has made Pain the way to pleaſure, and that Jeſus bore pains before he was fixed in eaſe.

That if the preſent pains are ſad, Eternal pains are infinitely ſadder, and that we need theſe here, to prevent our falling under thoſe hereafter. And inſtead of repineing, that we are left ſtill to ſuffer the pains of this world; let him rejoyce and give God thanks, that we are delivered by his Mercy, and our Bleſſed Saviour's merits, from the endleſs and inſupportable Anguiſh of the next World.

Inſtead of Repineing therefore, let him often ſay.

Thy

Thy will be done, O! my God, give me my evil things here, that I may have Everlaſting Reſt and joy with thee hereafter, *Amen.*

I am content to be a member of an afflicted Saviour, and to ſuffer with him, in Hopes at laſt thro' thy mercy to rejoyce and Reign with him, *Amen.*

* Mat. 10. 25. * *'Tis enough*, yea too much, O! Lord, *for the Servant to be as his Maſter.* Since he bore Sorrows, I will not refuſe them, but meekly bear them after him whilſt thou pleaſeſt, and Patiently wait to be eaſed thereof at thy time, *Amen.*

Lord, thou art juſt in my Sorrows, thou art kind in them. I juſtifie thee, yea I thank thee for what I feel. I diſclaim my own will, either about the bringing or removing of my Pains, and ſubmit my Self wholly to take up with thine, *Amen.*

And during all the progreſs of the Sickneſs, Devotions and Pious Thoughts, and ſet Prayers or ſhort Ejaculations, are to be the Sick mans vital Breath, and ſhould conſtantly be

be ſent up to God, whilſt he has Spirit left to offer them.

Let him be frequently enjoying the Prayers of the Church, from the Miniſter, or others.

And any of the Prayers hereafter following, for particular Graces, or for any of his Particular needs or deſires; not burdening himſelf with too many Prayers, or too long ones at once, but taking them as his Strength or Time Serves; or as employing his thoughts thereupon, to exerciſe not to burden them.

And when he is kept from reading, and uſing them himſelf; let ſuch of them, as he likes or deſires, be read to him by his Friends, for him to follow, and put up to God with Holy deſires.

And when he wants leiſure, or Strength for longer, let him diſtinguiſh minutes, or the ſmall Portions of his time, with ſhorter Petitions and Ejaculations.

He may be often affectionately repeating the Lords Prayer. Or any Particular Petitions thereof, as *thy King-*

Kingdom come; thy will be done in Earth as it is in Heaven; Forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us; Lead us not into Temptation, but deliver us from evil; or the like, as beſt Suits with his preſent needs, or deſires. Or any of the forementioned ſhort Petitions and Ejaculations, which he may be often repeating, and devoutly offering up, from his own Memory, or the Reading of his friends; or any others, which his own mind, or their Diſcourſes, ſhall ſupply him with.

And let the ſweet name of Jeſus, be often in his mouth, but oftner in his Heart: and let him think that the Bleſſed name of a Saviour, cannot be to much upon the Soul, or too deep in the deſire of a loſt Sinner.

Let him therefore ſay, Jeſu have mercy on me.

Jeſu! Thou art the Rock of my Hope, Thou art my Love, and my Life, and the Chief object of my deſire.

Lord Jeſu, thou alone art my Saviour.

And that he may ſtill be ſtored with matter for ſuch devout thoughts

thoughts and Ejaculations, when he is not fit to read himſelf, let them read to him, either ſome of the Scriptures, Hymns, or Prayers, hereafter diſcribed for the uſe of Sick Perſons: or ſome conveuient Portion out of the Penitential Pſalms; or ſomething about the Sufferings of our Saviour; or ſome part of any profitable Diſcourſe, concerning Repentance, or Patience, or Truſt in God, or Thankfulneſs, or concerning Death, and Judgment, Heaven, or Hell.

Let their Diſcourſes alſo be Savory, and miniſter thoughts fit for the Seriouſneſs, or for the Comfort or Service of men, who look upon themſelves, as taking leave of this World, and going to meet their Lord.

Let them ſeek to Spiritualize accidents, and take occaſion from all that happens, to raiſe up the Sick mans thoughts to devout and Profitable Reflexions, So that he may not want the offer of a good thought, as oft as he is free and ready for it.

If he awakes more eaſie, let them Bleſs God for the eaſe, and obſerve how

how Tenderly he proportions Tryals to our weakneſs, conſidering what we can bear, as a Tender Father doth. How ſeaſonably he ſends Relief, and how ſweetly we reliſh it after ſharp Sorrows, and how from their Experience of the Seaſonableneſs of his Succour in this caſe, they ſhould learn to truſt him, if he ſends upon them more Agonies, and quietly to wait for him, hoping he will not ſtay then, more then he has done now, paſt the due Time.

Or if he awakes under more pain and diſturbance, let them ſuggeſt to him, that if tis great, 'tis like to be the ſhorter; that God knows beſt, how much, and how long we can bear; that he is in good and merciful hands, whilſt he is in his, and ſhould be quiet under them; that he muſt wait on God, who loves to be waited on, and Loves to try Faith and Truſt, before he recompence it with the deſired Bleſſing.

On all occaſions, of any Benefits received, either by Food, or by Phyſick, or by Sleep; and likewiſe on any want of them; or on any occur-

occurrence or diſcourſe that comes before them, they will be acceptable and uſeful Friends indeed, if they can ſhew dexterity in raiſing up the Devout Sick mans mind to ſome Pious thoughts, or virtuous Reſentments or deſires about the ſame, to make him reflect on the Power, the Patience, the Mercifulneſs, or the Faithfulneſs of God; or upon the Wickedneſs, and Folly of men; the vanity of worldly things; the Serviceableneſs of Religion, and Holy affections; the Happy end of Truſt in God; the Temptations and Dangers of health and eaſe, the advantage of Sickneſs, the Bleſſed fruits of Patience, and the Recompences that ſhall crown it at the laſt.

And if at any time he Receives not their Diſcourſes, or their other Services, with that Willingneſs, and Eaſineſs, which they would expect from him; let them wait another opportunity, and not ſlacken their good Offices, but only Study how to time them better, or make them more agreeable to him on the next occaſion; not taking things ill from him in this condition, but pitying what would

would provoke them at another time.

Or if he ſeems troubled, as ingenuous and kind Natures are apt to be, that his Diſeaſe makes him ſo troubleſome as he is to his Friends; let them ſuggeſt to him, that Friends are born for Adverſity, and to bear a part of each others troubles. And that the ſame wiſe orderer, who ſends him the trouble of his Pains and Sickneſs, ſends them alſo the Trouble of their Attendance, and doth equally expect a willing and cheerful Reception of their Reſpective Troubles from both.

And in the Viſits they pay the Sick, let not the Deſire they have of ſeeing him, make them any ways incommodious, or uneaſie to him. Sometimes Sick Perſons can ill bear noiſe; or would be troubled, not relieved, by the Preſence of others; or when their Spirits are a little freer, and more refreſhed, having but little time, or free thoughts left, they woud have them to themſelves, and can ill Complement them away to pleaſe others. And 'tis not for wiſe and kind Friends to

to break in upon them, when they would be alone; but only when their company would be acceptable, or may be Helpful to them.

And beſides all the Prayers, and devout Thoughts, which he puts up thus for himſelf, let him alſo deſire the Prayers of others. Let him ſend to deſire the Prayers of the publick Congregation. And if he ſend Almes at the ſame time, good prayers will be more like to prevail for him. And when he takes his leave of any Friendly Viſitants, let him deſire them to remember him in theirs; ſhewing thus on all occaſions, that his Eye is unto God in all his ſickneſs, and that he looks to reap moſt benefit from good prayers.

And by ſuch ways and thoughts as theſe, may the ſick perſon ſet himſelf to this *ſecond* part of his Task, viz. *The bearing of his Pains and Weakneſs with Patience, Reſignation of himſelf, Thankfulneſs,* and *Truſt in God,* and ſuch Reſentment of things, and Reflections on them, as are fitting for a ſick Perſon.

CHAP. V.

Of his Carriage in his laſt Extremities, and under the near Approach of Death.

AND when ſickneſs goes on to Extremities, and Death approaches, that calls louder to him to † *Trim up his Lamp*, and dreſs his Soul *to meet the Bridegroom*; but 'tis only with the ſame Habits, whereof I have been hitherto ſpeaking. A Dying Man is not diſtinguiſhed from a ſick Man, by the difference of his Habits, but only by a greater care and exactneſs in putting of them on. The ſame Thoughts and Deſires befit him; but when he is expiring, he would be glad, if his ſtrength will ſerve, to ſend them up in a brighter and a hotter flame. So that when he comes to die, he muſt hold on the ſame Exerciſe, of Repentance, Patience, Faith,

† Matt. 25. 6, 7.

Faith, Thankfulneſs, Devotion, and the like; but only ſeek to put forth more Zeal and Fervour in them, if he has bodily ſtrength enough ſo to do, or elſe be content and reſt ſatisfied to do it as his ſtrength will ſerve him.

And let him welcome Death when God ſends it, and ſay.

Lord, my times are in thy hand, and thou knoweſt beſt when 'tis fit for me to depart this World.

And thy time ſhall be mine, and I am now willing to come to thee, ſince thou ſeeſt fit to call me. *Amen.*

I willingly receive my Death, and think 'tis time for me to die, if thou doeſt, becauſe Life now is grown very uneaſie to me, and every day brings much more evil than good, and is more my Burden than my Bleſſing.

I receive it from thee, O! Lord, as my paſſage to a better Life, and am not only willing, but thankful, to change Wearineſs for Reſt, and Earthly Sorrows for Heavenly and Everlaſting Joys. *Amen.*

If the Dying persons have lived ill and loosly, they have Reason indeed, if God please, to desire to live longer, that they may learn to live better, and may be more perfect before they Die. Yea, and even good persons do many times desire the same, since the best may mend, and still grow better.

But let such good Souls think with themselves, that if they should live longer, yet living on in the same frail Natures, peradventure more days would still heap up more Frailties and Infirmities to make them still more afraid of Death; and they would be more imperfect, and less fit to die then, than they are now. So that 'tis best to let God chuse for them, and be willing to Die when he pleases.

If he would not leave the ordering and Expences of his Funeral, to the Discretion of his Friends, but is minded to give Directions about the same himself, let him declare where he desires they should lay his Body, and who should be desired to accompany it, and who to bear it to his Grave; and what Tokens of kind

Re-

Remembrance shall be given to any of them. And if he see fit, he may order some of the smaller Gifts and Memorials of kindness, which I mention'd before at the making of his Will, to be given at that time.

In proportioning the Expences thereof, he should have regard to the Estate which he has to leave, and to his Rank and Station in the World. And in laying out the same, he will most comfort and benefit himself, by such ways of expence as best Honour God and profit others, such as satisfying the Hungry with Doles, and cloathing the Needy with Garments, and sending Gifts in Money (more or less as he pleases, and as suits with his Worldly Circumstances) to his own, or other adjacent Parishes, to be distributed among the Poor thereof; or in such other Acts of Piety and Beneficence, as are fit to attend the Body of one, who both living in the World, and leaving it, was studious to be found doing good.

And when he is near about to leave the World, he may take a pious and solemn leave of it.

Let him call in his Parents, if he has any, to ask their pardon for any offence he ever gave them, and to beg their Bleſſing, and give them his Thanks for all their Love and Care of him. And alſo his Children to give them his Bleſſing, and charge them to keep upright and conſtant in God's Fear, and in loving and helping one another. And likewiſe his Friends, and Family, and Dependants, to receive his laſt Farewell.

Let him profeſs the great need he has of God's Mercy, and the good hopes he has through the Merits of Chriſt, and through his alone, to find it.

Let him profeſs alſo, that he Dies in the Faith of Chriſt, and repeat the Creed.

And that he hopes for the acceptance of his Faith and Repentance, in the Unity and Communion of Chriſt's Church, in which he Dies; and particularly, as a ſtedfaſt and ſincere, though unworthy Member, of the Church † &c. whoſe declared Belief he profeſſes, whoſe way of Worſhip he heartily receives, and

† *Here mention his own Church.*

in

in whoſe Peace and Communion he has hitherto lived, and now dies.

Then let him profeſs, that he takes leave of the World in peace. And forgives all, both preſent and abſent, as he deſires himſelf God would forgive him. And that if any have ever taken any thing ill of him, he deſires they would forgive him.

After which, let him ſend Meſſages to any abſent Friends, whoſe Reformation he deſires, whoſe Peace he ſeeks, or whoſe Love, or Favors, he would expreſs either a juſt thankfulneſs, or a friendly ſenſe of.

And as for themſelves, let him thank them all, for all their good Wiſhes, and good Services, in his Life, and at his Death; and pray God to remember the ſame for their Benefit. And let him heartily beg their pardon, for all the Unreaſonable, or Paſſionate, or unequal uſage, which he had ever been guilty of towards any of them in his Health; for all the unneceſſary trouble, which he has given to any of them by his weakneſs; but eſpecially for all the provocation and offence, which he has given to any of them by his fret-

fulneſs and impatience, during the time of his ſickneſs.

And then let him charge all about him, to keep conſtant in the Faith, and firm in the Unity of the Church, and endeavour to confirm them in the ways of Piety, Sobriety, Juſtice, & Charity, and to warn them againſt falling from any of them for any Intreſts or Injoyments of this World, or if at any time they do, againſt delaying Repentance, or growing hardened and ſecure under their Fall.

Then let him exhort them all to keep Peace among themſelves, eſpecially thoſe who are concerned in the Diviſion of his Eſtate; And deſire all their prayers to aſſiſt him in his Agonies. And ſo recommend them all to God's Mercy, praying that he will keep them all ſtedfaſt in his fear, and ſafe under his care, whilſt they live; and give them all comfort, when they come into his condition; and bring them all at laſt, to meet together again in his Heavenly Kingdom.

After this, he may tell thoſe Friends, who attend more about him, that in his departure, he deſires he may

may have no disturbance to lengthen out his Pains, and molest his Passage. And therefore if any of them think they cannot contain themselves, and govern their Grief, nor see him Die without bursting into passionate Out-crys and noisie disturbance, to call back his retiring Spirit, let him beg them to withdraw when his Death approaches, and pray for him and vent their own grief by themselves. But if any of them can stand by, and accompany him in silence, if they happen then to be about him, he may desire that they would stay to assist him with their Prayers in his last Agonies, and recommend his departing Soul to God at his last Breath.

After he hath taken such Religious, and solemn leave of all his Friends; he has nothing left to do, but whilst his strength serves, to employ his Spirit in Holy Thoughts and Desires as he did before, and devoutly and willingly wait God's time for his change.

And under this expectation, let him often say.

My Fleſh and my Heart faileth, but thou art the ſtrength of my Heart, and my Portion for ever, Pſ. 73 26.

Lord, ſtrengthen me in my laſt Agonies, and guard me from all Frights and Moleſtations of the Enemy. *Amen.*

I have a good Maſter, for Jeſus that moſt Bleſſed of all Names, is my Maſter, and I will neither be afraid, nor unwilling to go to him.

For whom have I in Heaven, Lord, but thee? And there is none upon earth that I deſire beſides thee, Pſ. 73. 25.

I deſire to be Diſſolved, and to be with Chriſt, Phil. 1. 23.

Sweet *Jeſu, come quickly,* Amen. *Rev.* 22. 20.

Yea, as the Hart panteth after the Water-Brooks, ſo panteth my Soul after thee, O! God.

My Soul thirſteth for God, for the living God, when ſhall I come and appear before God? Pſ. 42. 1, 2.

Lord I come to thee, receive me out of thine abundant Mercy.

I come to thee, and *him who cometh unto thee, thou wilt in no wiſe caſt out.* Jo. 6. 37.

Lord

Lord Jeſu, receive my Spirit. Amen. *Acts* 7. 59.

Receive me according to thy word, and I ſhall live, and ſhall not be diſappointed of my hope.

Becauſe I live, ye ſhall live alſo. Amen. *Jo.* 14. 19.

Bleſſed is that Servant, whom his Lord when he cometh ſhall find watching. Luc 12. 37.

All the days of my appointed time, will I wait, till my change come. Job 14. 14.

O! Father, pity me † *as a Father Pityeth his Children*, and receive me † *for whom thou haſt laboured, and haſt made me what I am.* † Pſ. 103. 13. † Jer. 4. 10.

O! Jeſu, Saviour of Sinners, ſave me whom thou haſt Redeemed with thy Blood, which is too dear a price to be thrown away in a loſt Purchaſe.

O! Holy Ghoſt, the Sanctifier and Comforter, now finiſh in me thine own work, and comfort up my fainting Spirit.

O! Holy, Bleſſed, and Glorious Trinity, I have humbly ſerved and feared thee, tho' in much Frailty, [† all] my Life; receive and comfort me now at my Death. *Amen.* † or *in*

CHAP.

CHAP. VI.

Of Care, and Treatment of the Dead.

AS ſoon as the Dying Perſon has breathed his laſt, his ſurviving Friends, eſpecially they whom he has intruſted with the care and Diſpoſal of his Body, muſt be very careful to Dreſs, and treat it Decently, till it be Decently interr'd.

Let it not lye too open to the Inquiries of the Curious, nor let any thing of it be expoſed, which the Perſon if alive would bluſh at.

If he gave Orders for his own Funeral, thoſe Orders are a Truſt, which are Religiouſly to be obſerved. But if he has left it to them, they muſt Order the ſame, with as Prudent a Regard to his circumſtances and worldly Eſtate, and with as much Decency, and wiſe expreſſion of Love and Reſpect to him, as they can.

can. And lay out what is fit, in Dreſſing out the Body, and interring it; in ſhewing Reſpect and Kindneſs, where he bore them, or where he ought them; and in Doles and Deeds of Charity, to the Poor and Needy.

In theſe layings out, they ſhould not ſpend more than is meet, nor laviſh any thing away, vainly, or imprudently.

And on the other Hand, they need not Scruple, ſome well choſen inſtances of expence, which are rather Honorary than uſeful, if there be Eſtate enough to bear them, and good Reaſon for them, and Moderation and Diſcretion ſhown in them. For tho' this coſt doth the *Poor no Good*, as *Judas* † once objected; yet it expreſſes their Love, and Reſpect to the Dead: and ſuch expreſſions of eſteem and kindneſs to them, who have Greatly deſerved it, and can now make no more Returns of it, are Religious and well approved of both by God and Men. Our Bleſſed Lord himſelf very kindly receiving * *the coſt of the Rich Oyntment, which Mary Lazarus's Siſter poured upon his Head*, becauſe *ſhe did it for his Burial.* At

† Mat. 26. 8, 9. & Jo. 12. 4, 5.

* Mat. 26. 7, 10, 11, 12, 13. & Jo. 11. 2.

At the Funeral, when a Refection is brought, according to the Custom of the Place, to the Friendly Attendants of the Body before it is carried forth, to relieve their waiting, or their wearineſs; let it be Dealt among them with Great Moderation. Remembring, that theſe Gueſts come not, to gratifie and pleaſe their Palates; but to bear their Part in a Scene of Grief, and attend as Mourners.

And let all who meet there, Remember, that they are come, *to* † *mourn with thoſe that mourn*, and bear a part with the afflicted; and be careful, to ſhew themſelves ſenſibly, and ſeriouſly affected, with their own or the ſurviving Relations Loſs, according as there is juſt cauſe; however, with the loud Warning and Alarm to themſelves, which is in theſe Providences.

† Ro. 12. 15.

Let them not talk lightly, or Pleaſantly, nor fall into Diſcourſes of News, or Markettings, or of other Worldly buſineſs.

For theſe neither ſuit with the Friendly Sadneſs, nor with the Religious Seriouſneſs of that occaſion, and

and ſhew them to be little touched, either with their Friends Death, or with Thoughts and Expectations of their own.

But inſtead thereof, let them ſtudy each to employ themſelves, and entertain their Company, with Thoughts and Diſcourſes, about the Vanity, and uncertainty of all earthly Things; about the Sorrows, and benefits of Sickneſs; about the Troubleſomeneſs, and Shortneſs of Life, the certainty that we ſhall all Dye, and the uncertainty of the Time when, and the Suddenneſs many Times of theſe Changes, and the Great need we all have conſtantly to expect, and prepare for them; and about the Hopes and Bleſſedneſs there is in Dying well, and the Happineſs of that State where we ſhall Dye no more, nor ever have the Loſs of any Dear Friends to Mourn for.

They may alſo Diſcourſe of their Deceaſed Friends, eſpecially when they have things to ſay of them to their Advantage: As how their Patience was tryed, and approved in their Sickneſs; how good God was to them, and how Submiſſive, and Devout

Devout they were towards him, what Good words they ſaid, or Good works they did, or Comfort and Support they found; or any thing elſe belonging to them, either Living or Dying, for which they are fit to live in our Memory, and be examples for our inſtruction or imitation.

And when they come thus, to take up Good and Heavenly Thoughts, and to infuſe them into one another, they will do Great Good to themſelves, as well as Honour to their Friend, by paying him this laſt Office, and all return better than they came from the Houſe of Mourning.

When the Relations and Friends mourn and ſhew Decent ſorrow for the Deceaſed, as 'tis fit they ſhould, to ſhew they expect to find a want of them, or to expreſs their Love, and value for them, as † *Jeſus wept at Lazarus*'s *Grave*, to ſhow *how he loved him*; they muſt be careful, to Do it moderately, and Chriſtianly. And Grieve for him like men, who know that God has taken him; and who have hope and comfort in Death, and after it; and believe, when a Pious Friend

† Jo. 11. 35, 36.

Friend Dyes, that the living only have loſt, but that the Deceaſed has got by Dying. But they muſt not repine againſt God, who has taken their Friend away; nor miſtruſt his Care to provide for them, now their Friend is gone; nor grow out of Humour, or unthankful for all his other Mercies, becauſe they are deprived of this; nor let their Grief be exceſſive or obſtinate, and refuſe to be comforted, † *as they who have no Hope.*

† 1 Theſ. 4. 13.

Particularly, let them *not refrain going to Church, for ſuch a certain ſpace of Time, or number of Weeks, after a Dear Wife or Husbands Death,* as the manner of ſome is; which I think is a very ill choſen expreſſion of Grief, or Ceremony of Mourning. For this looks, as if we were out of Humour with God, becauſe he has taken our Friend from us; and is very unſuitable, to that Patience, and Thankfulneſs, which we ought to expreſs; and to that Devotion, which we not only ought, but need to uſe, on ſuch occaſions. For theſe Changes, ſhould not make us leſs Religious, but more;

more; and call us to God, and his Houſe and Service, inſtead of Driving us from them. The Houſe of God, is the Houſe of comfort; and in our affliction, we have the more need to run to it, to be eaſed of our Sorrows, as well as to ſhow our intire Submiſſion and Service to that moſt Wiſe and good Hand, which has now Diſpoſed of our Friend, and in his Due time will Diſpoſe of us too to his own mercy.

And as for the Mourning of the Surviver, when God has this way parted dear Pairs, the Memory of the Deceaſed ſhould not eaſily wear off, but ſtick faſt and long with the Living, as is very fit, both in Reſpect to the Dead, and in Decency and due Regard to the cenſure of the Wiſe and Sober part of the World. And unleſs the Circumſtances or needs of Families, are very extraordinary and Preſſing for them to change their condition ſooner, they ſhould at leaſt wait the Time, which Cuſtom and good Report have fixed in mourning for the Dead, before they forget their Sorrows, or hearken to any motions of exchanging them for new Joys. Laſtly,

Laſtly, the Executors and neareſt Relations may ſtill further ſhew their kindneſs and careful Reſpect, and Deſerve well of their Deceaſed Friends, by being very ſtudious to keep Peace among themſelves; and, if any Clauſes of the will are not clearly worded, or any matters about the Eſtate are left lyable to Diſpute, by Compoſing them amicably among themſelves without ſuits, that the contentions of the Living may not ſpoil or diſparage the Kindneſs, nor ever be laid by God, or men, to the Neglect, or careleſsneſs of the Dead.

By fulfilling their Wills punctually, and giving to every one at their Time, with Good-will, and without unneceſſary trouble, or Delays, what is really intended for them, and Due to them thereby.

Yea, by having Regard, to what was fit for them to Order, tho' they forgot to Order it: Or, what they needed to Order, but could not, as Payment of Debts which they left not Eſtate enough to pay.

This

The Law, indeed, will not compel them to pay beyond *Assets*, or what the Deceased has left them to pay out of. But Natural Affection, and the Virtue of Gratitude, in near and dear Kindred, especially in Children towards their Parents, may call for more than any humane Law doth.

For Children have received abundance from their Parents, and if ever they see them brought to want, they ought to look upon themselves as much in their Debt, and greatly obliged in Gratitude * *to requite them* if they are able, which St. *Paul* calls *shewing Piety at home*. Especially to shew this Piety in doing such things for them, as they would most Desire to be done for themselves. And if these Deceased Relations had Liberty to speak their own mindes to us, I belive we should hear, that nothing lyes nearer to their Hearts, or would be more for their Ease or Comfort, than doing Justice for them where they owe it, or paying their just Debts is. And therefore to take these up, according to our Ability and Circumstances, and reasona-

* 1 Tim. 5. 4.

reaſonably to content and ſatisfie their Creditors, is a Great and Noble part of Religious Piety towards them, and a moſt Rewardable inſtance of Gratitude and Natural kindneſs. Which is of the more account, as being ſhown towards thoſe, who tho' heretofore they have done much more for us, yet now can doe nothing, either for us, or for themſelves; and as being thereby an Office full of Humanity and Generoſity, as well as of Gratitude and Piety.

Thus much I thought fit to premiſe, for a Brief Direction, to Sick or Dying Perſons, how to manage and employ themſelves when call'd by God to theſe Conditions; and alſo to the ſurviving Relations, how to diſcharge their Parts well upon the Death of Friends.

But for a more full Aſſiſtance, and Direction of their Practice or Devotions, I have laid together ſome choice Scriptures, and Compoſed particular Prayers, fit to Guide their Practice, and expreſs their Devotion, on the ſeveral Du-

ties

ties and Exigencies, of the State of Sick or Dying men, or of the ſurviving Kindred, when their Friends are taking from them. And theſe are contained in the Pages following.

PRAYERS

Prayers and Devotions

FOR

The State of Sickneſs.

Scriptures, for the Duties, and Needs of Sick Perſons.

Pſal. 39. and 130. } Pſal. 77. and
Job 7. } Pſal. 6.
Matt 25. to v. 14. } Iſa. 38.
2 Cor. 5. to v. 12. } Heb. 12.

I. *Sickneſs and Afflictions are ſent and ordered by Almighty God, and come on Errands of Mercy.*

AFfliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground.

For

For God maketh ſore, and bindeth up: he woundeth, and his hands make whole. Job 5. 6. 18.

1 Sam. 2. 6. *I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.* Deut, 32. 39.

As many as I love, I rebuke and chaſten. Rev. 3. 19.

Even as the Father doth the Son, in whom he delighteth. Prov. 3. 12.

For what Son is he, whom the Father Chaſtneth not?

So that if ye endure chaſtning, God dealeth with you as with Sons.

But if ye be without chaſtizement, whereof all are partakers, then are ye Baſtards, and not Sons. Hebr. 12. 7, 8.

You only have I known, of all the Families of the Earth; therefore I will puniſh you for all your Iniquities. Amos 3. 2.

† Jam. 1. 12. Behold then, † *happy is the Man whom God correcteth.* Job 5. 17.

For when we are judged, we are chaſtned of the Lord, that we ſhould not be condemned with the World. 1 Cor. 11. 32.

And

And 'tis good for me, that I have been afflicted, that I might learn thy Statutes. Pſal. 119. 71.

Our Earthly Fathers, indeed, *chaſtned us after their own pleaſure; but he for our profit, that we might be partakers of his Holineſs.* Heb. 12. 10.

So that I know, O! Lord, thy Judgments are Right, and that thou in faithfulneſs haſt afflicted me. Pſal. 119. 75.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, World without end. Amen.

And this *Glory be to the Father,* &c. may be added at the end of all the following Collections of Scripture, when they are uſed Devotionally.

II. *How they are to be received.*

I. *With Repentance of their Sins.*

BY ſin came death, and death hath paſſed upon all men, becauſe all have ſinned. Rom. 5. 12.

I will make thee ſick in ſmiteing thee, becauſe of thy ſins. Mich. 6. 13.

I will viſit their offences with the Rod, and their ſin with Scourges. Pſ. 89. 32.

And when he ſlew them, they ſought him, and return'd and inquired early after God. Pſ. 78. 34.

In their affliction, they will ſeek me early, Hoſ. 5. 15.

And this ſuch a Repentance, as expreſſes it ſelf.

1. In amendment of their ſins.

When I bring them thro' the fire, 'tis to refine them like as ſilver is refined, Zech. 13. 9.

And

And by this [ſmiteing] *ſhall the iniquity of Jacob be purg'd; and this is all the fruit, to take away his ſin.* Iſaiah 27. 7, 9.

For when they be holden in cords of Affliction, then he ſheweth them their work, and their tranſgreſſions that they have exceeded.

He openeth alſo their ear to Diſcipline, and commandeth that they return from iniquity. Job 36. 8, 9, 10.

And ſurely it is meet to be ſaid unto God, I have born chaſtizement, I will not offend any more.

That which I ſee not, teach thou me; and if I have done iniquity, I will do no more. Job 34. 31, 32.

2. In reconciling themſelves to thoſe whom they have offended, and making ſatisfaction for injuries.

If ye forgive men their Treſpaſſes, your Heavenly Father will alſo forgive you.

But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes. Mat. 6. 14, 15.

And if thou bring thy gift to the Altar, and there remembreſt that thy Bro-

ther hath ought against thee; go thy way, first be reconciled to thy Brother, and then come and offer thy Gift. Matt. 5. 23, 24.

Oppress not any, restore the Debtor his pledge, and spoil none by violence, but withdraw thy hand from iniquity, and deal truly, and thou shalt surely live. Ezek. 18. 7, 8, 9.

Loose the bands of wickedness, and undoe the heavy burdens, and let the oppressed go free.

And then shalt thou call, and the Lord shall answer thee; thy Righteousness shall go before thee, and his Glory shall be thy reward Isa. 58. 6, 8, 9.

But without such Reparations of Wrongs done, *He that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons,* Col. 3. 25.

And keep not wrongful gettings, to leave thine Heir rich: *For better is a little with Righteousness, than great Revenues without Right.* Prov. 16. 8.

Nor think of appeasing God by giving Alms, till thou hast first done Justice: *For I the Lord love judgement, I hate Robbery for Burnt-Offering,* Is. 61. 8.

3. In

3. In Alms Deeds.

Break off thy ſins by Righteouſneſs, and thine iniquities by ſhewing mercy to the poor. Dan. 4. 27.

For by mercy and truth iniquity is purged. Prov. 16. 6.

Water will quench a flaming fire, and Alms maketh an attonment for ſin. Eccluſ. 3. 30.

Sell that ye have therefore, and give Alms: Provide your ſelves Bags which wax not old, a treaſure in the Heavens that faileth not, where no Thief approacheth, neither Moth corrupteth. Luke 12. 33.

And make to your ſelves friends of the Mammon of Unrighteouſneſs, that when ye fail they may receive you into everlaſting habitations. Luk. 16. 9.

And charge them that are rich in this World, that they be rich in good works, ready to diſtribute, willing to Communicate.

Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on Eternal Life, 1 Tim. 6. 18, 19.

Deal thy bread to the hungry, and bring the poor that is cast out to thine house. When thou seest the naked cover him, and hide not thy self from thine own Flesh.

Then shalt thou call, and the Lord shall answer thee; thine health shall spring forth speedily, and thy Righteousness shall go before thee, and the Glory of the Lord shall be thy reward. Isa. 58. 7, 8, 9, &c.

Because that Alms do deliver from death, and suffereth not to come into darkness. Tob. 4. 10. and c. 12. 9.

It shall deliver thee from all affliction, when it is shut up in thy Store-houses.

It shall fight for thee against thine Enemies, better than a mighty shield, and a strong spear. Eccluſ. 29. 12, 13.

Blessed therefore is he that considereth the poor, for the Lord will deliver him in time of trouble. Pſ. 41. 1.

4. In Penitential Confeſſions, and earneſt Prayers for God's Pardon of our Sins.

There is no soundness in my flesh, because of thine Anger; neither is there any rest in my bones, because of my sin.

For

For mine Iniquities are gone over my head; as an heavy burden, they are too heavy for me.

I will declare mine iniquity, I will be ſorry for my ſin. Pſ. 38. 3, 4, 18.

I have ſinned, what ſhall I do unto thee, O! Thou preſerver of men? Job 7. 20.

Lord, be merciful unto me, heal my Soul, for I have ſinned againſt thee, Pſ. 41. 4.

O! Remember not againſt me former iniquities; let thy tender mercy ſpeedily prevent me, for I am brought very low. Pſ. 79. 8.

Remember not the ſins of my youth, nor my tranſgreſſions: according to thy mercy, remember thou me for thy goodneſs ſake. Pſ. 25. 7.

According to the multitude of thy mercies, do away mine offences.

Waſh me throughly from mine iniquity, and cleanſe me from my ſin. Pſ. 51. 1, 2.

Thou haſt chaſtized me, and I was chaſtized, as a Bullock unaccuſtomed to the Yoke: Turn thou me, and I ſhall be turned, for thou art the Lord my God.

Surely, after that I was turned, I repented; and after that I was inſtructed, I ſmote upon my Thigh: I was aſham'd, yea, even confounded, becauſe I did bear the reproach of my youth. Jer. 31. 18, 19.

Glory be to the Father, &c.

II. *With Truſt in God.*

1. Truſting him with themſelves.

TRuſt in the Lord at all times, ye People, for God is a refuge for us. Pſ. 62. 8.

The Lord is a refuge in times of trouble. Pſ. 9. 9.

Why art thou diſquieted within me, O! My Soul? Hope in God. Pſ. 43. 5.

For he ſhall be kept in perfect peace, O! God, whoſe mind is ſtayed on thee. Iſa. 26. 3.

And therefore what time I am afraid, I will truſt in thee. Pſ. 56. 3.

I will truſt, and not be afraid. Iſa. 12. 2.

I will hope, and alſo quietly wait for the Salvation of the Lord. Lam. 3 26.

For

For he that believeth, will not make haſt. Iſa. 28. 16.

Therefore when *I look unto the Lord, I will wait for the God of my Salvation.* Mich. 7. 7.

I will not be afraid of evil tidings, for my heart is fixed truſting in the Lord. Pſ. 112. 7.

And tho I walk thro' the valley of the ſhadow of Death, I will fear no evil: For thou art with me, and thy rod and thy ſtaff, they comfort me. Pſ. 23. 4.

Yea, tho he ſlay me, yet will I truſt in him. Job 13. 15.

2. Truſting him with their Friends and Families.

And *all my cares* for my Wife, and Family, and Friends, *I caſt on thee, for thou careſt for us.* 1 Pet. 5. 7. Pſal. 55. 22.

For *in thee,* O! Lord, *the Fatherleſs findeth mercy.* Hoſ. 14. 3.

And thon haſt ſaid, *Leave thy Fatherleſs Children, I will preſerve them alive, and let thy Widows truſt in me.* Jer. 49. 11.

And *I never ſaw the Righteous forſaken, but his ſeed is bleſſed.* Pſ. 37. 25, 26.

The Generation of the upright ſhal be bleſſed.

Riches ſhall be in his houſe, and his Righteouſneſs endureth for ever.

Surely he ſhall not be moved for ever, but ſhall be in everlaſting remembrance. Pſ. 112. 2, 3, 6.

For *when their Father and Mother forſake them, then doeſt thou take them up.* Pſ. 27. 10.

Even thou, *who art the Father of the Fatherleſs, and the Judge of the Widows,* Pſ. 68. 5.

And as *a Mighty Redeemer wilt plead their cauſe.* Prov. 23. 10, 11.

3. The Benefit of both.

And *he who* thus *truſteth in the Lord, mercy ſhall compaſs him about.* Pſ. 32. 10.

Becauſe thou haſt made the Lord which is my refuge, even the Moſt High, thy Habitation:

There ſhall no evil befal thee, neither ſhall any plague come nigh thy Dwelling.

For he ſhall give his Angels charge over thee, to keep thee in all thy ways. Iſ. 91. 9, 10, 11.

Behold,

Behold, the Eye of the Lord is upon them that fear him; upon them that hope in his Mercy.

To deliver their Soul from Death, and to keep them alive in Famine. Pſ. 33. 18, 19.

And *the Lord is a ſtrong hold in the day of trouble, and he knoweth them that truſt in him.* Nah. 1. 7.

He Redeemeth the Soul of his Servants, and none of them that truſt in him ſhall be deſolate. Pſ. 34. 22.

And *they who know thy Name will put their truſt in thee, for thou, Lord, haſt not forſaken them that ſeek thee.* Pſal. 9, 10.

And Truſt him,

1. To Temper the Sickneſs and Sorrows, to our Infirmities.

I will not leave thee altogether unpuniſh'd, but I will correct thee in meaſure, and will not make a full end of thee. Jer. 30. 11. and c. 46. 28.

And *when Epaphroditus was ſick, nigh unto Death, God had mercy on him; and not on him only, but on me alſo,*

alſo, leſt I ſhould have ſorrow upon ſorrow. Phil. 2. 27.

In his wrath he will remember mercy. Habak. 3. 2.

And *to the Upright, there ariſeth light in the darkneſs.* Pſ. 112. 4.

For *he will not always chide, neither will he keep his anger for ever.* Pſal. 103. 9.

His Anger endureth but a moment, and in his favour is life: Weeping may endure for a night, but joy cometh in the morning. Pſ. 30. 5.

He knows our frame, and remembreth that we are duſt, and pitieth us like as a Father pityeth his Children, Pſ. 103. 13, 14.

He remembreth that we are but fleſh, a wind that paſſeth away, and cometh not again; and doth not ſtir up all his wrath. Pſ. 78. 38, 39.

And *he is faithful, and will not ſuffer us to be tempted above what we are able.* 1 Cor. 10. 13.

2. To ſupport us under them, and help us to bear them.

The Salvation of the Righteous is of the Lord, he is their ſtrength in time of trouble.

And *the Lord ſhall help them, becauſe they truſt in him,* Pſ. 37. 39, 40.

The Lord will ſtrengthen him upon the bed of languiſhing; he will make all his bed in his ſickneſs. Pſ. 41. 3.

And *we have not an High Prieſt, which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin.*

Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find Grace to help in time of need. Heb. 4. 15, 16.

For *in that he himſelf hath ſuffered being tempted, he is able to ſuccour them that are tempted.* Heb. 2. 18.

And *my Grace is ſufficient for thee, my ſtrength is made perfect in weakneſs,* 2 Cor. 12. 9.

I ſaid, indeed, *in mine haſte, I am cut off from before thine Eyes; nevertheleſs thou heardeſt the voice of my ſupplications,*

plications, when I cryed unto thee. Pſal. 31. 22.

Even *when my Soul fainted within me, I remembred thee, and my Prayer came in unto thee.* Jon. 2. 7.

Wait thou on the Lord then, be of good courage, and he ſhall ſtrengthen thine heart. Pſ 27. 14.

For *he hath ſaid, I will never leave thee, nor forſake thee.*

So that we may boldly ſay, I will not fear, for the Lord is my helper. Heb. 13. 5, 6.

Yea, *tho I walk thro the valley of the ſhadow of Death, I will fear no evil: For thou art with me, thy rod and thy ſtaff, they comfort me.* Pſ. 23. 4.

3. To Deliver us from them, or make us Gainers by them.

See more afterwards in *Scriptures for Deliverance, and Recovery.* p. 115. &c.

Call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorifie me. Pſ. 50. 15.

Behold the Eye of the Lord is upon them that fear him, upon them that hope in his mercy.

To deliver their ſoul from Death. Pſ. 33. 18, 19.

He

He is their ſtrength in the time of trouble.

And he ſhall help them, and deliver them: He ſhall deliver them, becauſe they truſt in him. Pſ. 37. 39, 40.

We know that all things work together for good, to them that love God, Rom. 8. 28.

And tho' *many are the afflictions of the Righteous, yet the Lord delivereth him out of them all.* Pſ. 34. 19.

For *the Lord he kills, and he makes alive; he wounds, and he heals.* Deut. 32. 39.

He bringeth down to the Grave, and bringeth up. 1 Sam. 2. 6.

And that, *when we have the Sentence of Death in our ſelves, that we ſhould not truſt in our ſelves, but in God who raiſeth the Dead.* 2 Cor. 1. 9.

Glory be to the Father, &c.

III. They

III. They are to be received *with Faith in Gods Precious Promiſes.*

THIS is a Faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the World to ſave Sinners, 1 Tim. 1. 15.

If any man Sin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the Propitiation for our Sins, 1 Jo. 2. 1, 2.

O! Death, where is thy Sting? O! Grave, where is thy Victory?

The Sting of Death is Sin, and the Strength of Sin is the Law.

But thanks be to God, which giveth us the Victory thro our Lord Jeſus Chriſt, 1 Cor. 15. 55, 56, 57.

Who ſhall lay any thing then, to the charge of Gods Elect? it is God that Juſtifieth. Who is he that condemneth? it is Chriſt that Dyed, yea rather that is riſen again, who is even at the Right hand of God, who alſo maketh interceſſion for us, Rom. 8. 33, 34.

And

And he hath promiſed, *I will never leave thee nor forſake thee*, Heb. 13. 5.

He will give the Holy Spirit to thoſe that ask him, Luk. 11. 13.

He will not ſuffer you to be tempted above that ye are able, but will with the Temptation alſo make a way to eſcape, that ye may be able to bear it, 1 Cor. 10. 13.

And this is the Promiſe that he hath promiſed us, even Eternal life, 1 Joh. 2. 25.

He hath ſaid, *Repent, and be converted, and your Sins ſhall be Blotted out*, Acts 3. 19.

For *if we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all unrighteouſneſs*, 1 Joh. 1. 9.

And *whoſoe confeſſeth, and forſaketh his Sins, ſhall find mercy*, Prov: 28. 13.

And *if ye forgive Men their Treſpaſſes, your Heavenly Father will alſo forgive you your Treſpaſſes*. Matt. 6. 14.

And *break off thine iniquities by giving to the Poor*. Dan. 4. 27. *For by mercy and truth iniquity is purged*, Prov. 16. 6. And *Mercy rejoyceth againſt Judgment*. James 2. 13.

And

And *having theſe Promiſes, let us cleanſe our ſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God,* 2 Cor. 7. 1.

Above all, taking the ſhield of faith, whereby ye ſhall be able to quench all the fiery darts of the wicked. Eph. 6. 16.

Putting on the breaſt-plate of Faith and Love, and for an helmet the Hope of Salvation. 1 Theſſ. 5. 8.

And truſt in the Lord, and he ſhall ſave thee.

And *know, that the Lord thy God, he is God, the faithful God, which keepeth Covenant and Mercy with them that love him, and keep his Commandments, to a thouſand Generations.* Deut. 7. 9.

His promiſes, are all yea, and Amen. 2 Cor. 1. 20.

His word is tryed, and he is a Buckler to all them that truſt in him. 2 Sam. 22. 31.

Glory be to the Father, &c.

IV. With

IV. With *Thankfulneſs.*

SHall we receive good at the Hand of God, and ſhall we not receive evil? Job 2. 10.

The Lord gave, and the Lord hath taken away; bleſſed be the Name of the Lord. Job 1. 21.

It is the Lord's mercy, that we are not ſuddenly conſumed. Lam. 3. 22.

Yea, and *it is good for me that I have been afflicted, that I might learn thy Law.* Pſ. 119. 71.

And thou out of very faithfulneſs, hath cauſed me to be troubled. Pſ. 119. 75.

For *becauſe the wicked have no changes, therefore they fear not God.* Pſ. 55. 19.

Bleſſed therefore *is the man whom thou chaſteneſt, O! Lord, and teacheſt him out of thy Law.*

That thou mayeſt give him reſt in the Days of Adverſity. Pſ. 94. 12, 13.

Glory be to the Father, &c.

V. With

V. With *Patience.*

1. Patience towards God, in Submiſſion and Reſignation of our Selves to his Holy Will.

WOE *be to the man that hath loſt Patience, for what will he do when the Lord ſhall viſit him?* Eccluſ. 2. 15

Humble your ſelves under the mighty hand of God, that he may exalt you in due time. 1 Pet. 5. 6.

For *our Fathers after the fleſh corrected us, and we gave them Reverence; and ſhall we not much rather be in ſubjection to the Father of Spirits?* Heb. 12. 9.

Thy Will be done in Earth, as it is in Heaven. Mat. 6. 10.

Father, if it be poſſible, let this Cup paſs from me; neverthel ſs, not as I will, but as thou wilt. Mat. 26. 39.

Shall we receive good at the hand of God, and ſhall we not receive evil? Job 2. 10.

It is the Lord, let him do what ſeemeth him good. 1 Sam. 3. 18.

And *if he thus ſay, I have no delight in thee: Behold! Here am I, let him do to me as ſeemeth good to him.* 2 Sam. 15. 26.

And in maintaining this Patience and Reſignedneſs, oppoſite,

1. To Striving and Reluctance, and Riſing up againſt God.

Why doſt thou ſtrive againſt him, for he giveth no account of his matters? Job 33. 13.

Woe unto him that ſtriveth with his Maker: Let the Potſherd ſtrive with the Potſherds of the Earth: Shall the clay ſay unto him that faſhioneth it, what makeſt thou? Iſ. 45. 9.

Submit your ſelves therefore to God. And *humble your ſelves in his ſight, and he ſhall lift you up.* Jam. 4. 7. 10.

For if their uncircumciſed hearts be humbled, and they accept of the puniſhment of their iniquity;

Then will I remember my Covenant. Lev. 26. 41, 42.

2. To

2. To Unquietneſs, and Tumultuouſneſs and Diſturbedneſs of Spirit.

Why art thou diſquieted within me, O! my Soul? Pſ. 42. 11.

It is good, that a man ſhould quietly wait for the Salvation of the Lord. Lam. 3. 26.

In your Patience therefore *poſſeſs ye your Souls.* Luk. 21. 19.

And *whatſoever is brought upon thee, take chearfully, and be patient when thou art changed to a low Eſtate.*

For Gold is tryed in the fire, and acceptable men in the furnace of adverſity. Eccluſ. 2. 4, 5.

3. To Wearineſs, and Faintneſs and Dejection.

Thou haſt born, and had patience, and haſt laboured, and not fainted. Rev. 2. 3.

And *my Son, deſpiſe not the chaſtening of the Lord, neither be weary of his correction.* Prov. 3. 11.

If thou faint in the day of adverſity, thy ſtrength is ſmall. Prov. 24. 10.

And

And *conſider Jeſus, who endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds.* Heb. 12. 3.

For in due ſeaſon, we ſhall reap if we faint not. Gal. 6. 9.

Ye that fear the Lord therefore, *believe him, and your reward ſhall not fail.*

Believe in him, and he will help thee.

But woe be to fearful hearts, and faint hands, and the ſinner that goeth two ways.

Woe unto him that is faint-hearted, for he believeth not, therefore ſhall he not be defended. Eccluſ. 2. 6, 7, 12, 13.

Why art thou caſt down then, O! my Soul? Hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God. Pſ. 42. 11.

When I am weak, then am I ſtrong, 2 Cor. 12. 10.

And *tho the outward man periſh, yet the inner man is renewed day by day.*

Whilſt we look not at the things which are ſeen, but at the things which are not ſeen: For the things which are ſeen, are Temporal; but the things which are not ſeen, are Eternal. 2 Cor. 4. 16. 18.

Let

Let thy mercy, O! Lord, be upon me, according as I hope in thee. Pſal. 33. 22.

4. Oppoſite to Haſtineſs, as it notes Perſeverance in waiting.

We give thanks, remembring your Patience of hope. 1 Theſſ. 1, 2, 3.

And *I wait for the Lord, my Soul doth wait, and in his word do I hope,* Pſ. 130. 5.

On thee do I wait all the day.

Mine eyes are ever towards the Lord, Pſ. 25. 5. 15.

I will hope continually, and will yet praiſe thee more and more. Pſ. 71. 14.

Ye have need of Patience, and the juſt ſhall live by faith. Heb. 10. 36. 38.

Set your heart aright, and conſtantly endure, and make not haſte in time of trouble. Eccluſ. 2. 2.

And *he that believeth, will not make haſte,* Iſa. 28. 16.

O! therefore tarry thou the Lord's leiſure, be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord, Pſ. 26. 14.

For *he will not always chide, neither will he keep his anger for ever.*

He

He knows our frame, and remembreth that we are but duſt.

And like as a Father pityeth his own Children, ſo the Lord pityeth them that fear him, Pſ. 103. 9, 13, 14.

He hath not forſaken them that ſeek him, Pſ. 9. 10.

He taketh pleaſure in them, who hope in his mercy, Pſ. 147. 11.

He is a very preſent help in trouble, Pſ. 46. 1.

And *behold! we account them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord; that the Lord is very pityful, and of tender mercy,* Jam. 5. 11.

They ſhall not be aſhamed, who wait for me, Iſa. 49. 23.

And my ſoul wait thou only upon God, for my expectation is from him, Pſ. 62. 5.

Wait for his mercy, but go not aſide leſt ye fall.

Cleave unto him, and depart not away, that thou mayſt be encreaſed at thy laſt end. Eccluſ. 2. 3, 7.

5. To Querulouſneſs and accuſing God.

It is good for a man, that he bear the yoke in his youth.

He ſitteth alone, and keepeth ſilence, becauſe he hath born it upon him.

He putteth his mouth in the duſt, if ſo be there may be hope.

Wherefore doth a living man complain? A man for the puniſhment of his ſins? Lam. 3. 27, 28, 29, 39.

I was dumb, I opened not my mouth, becauſe thou didſt it, Pſ. 39. 9.

I was as a man that heareth not, and in whoſe mouth are no reproofs, Pſ. 38. 14.

For *ſhall he that contendeth with the Almighty inſtruct him? He that reproveth God let him anſwer it.*

But *behold I am vile, what ſhall I anſwer thee? I will lay my hand upon my mouth,* Job 40. 2, 4.

He was afflicted, yet he opened not his mouth: He is brought as a Lamb to the ſlaughter, and as a Sheep before her Shearers is dumb, ſo he openeth not his mouth, Iſa. 53. 7.

Motives to Patience.

Shall we receive good at the hands of God, and ſhall we not receive evil? Job 2. 10.

The Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord, Job 1. 21.

Shall the clay ſay unto him that faſhioned it, what makeſt thou? Iſ. 45. 9.

And *why doth a living man complain, yea, a man for the puniſhment of his ſin?* Lam. 3. 39.

I will bear the indignation of the Lord, becauſe I have ſinned againſt him, Mich. 7. 9.

And *the Lord doth not afflict willingly, nor grieve the children of men,* v. 33.

If need be we are in heavineſs, 1 Pet. 1. 6.

And becauſe all need, *all are partakers of chaſtiſements,* Heb. 12. 8.

Even *Jeſus, tho he were a Son, yet learned he obedience by the things which he ſuffered,* Heb. 5. 8.

So that *it is out of very faithfulneſs, that he afflicteth us,* Pſ. 119. 15.

And *whom he loveth he correcteth, even as a Father the Son, in whom he delighteth*, Prov. 3. 11.

For *when we are judged, we are chastned of the Lord, that we should not be condemned with the world*, 1 Cor. 11. 32.

He chasteneth us for our profit, that we may be partakers of his holiness, Heb. 12. 10.

As Gold in the Furnace hath he tryed them, and received them as a burnt-offering.

He proved them, and found them worthy of himself; and having been a little chastized, they shall be greatly rewarded. Wisd. 3. 5, 6.

And *these light afflictions, which are but for a moment, work for us a far more exceeding, and eternal weight of glory*, 2 Cor. 4. 17.

Glory be to the Father, &c.

2. With Patience towards our Friends and Attendants.

Be patient towards all men, 1 Thess. 5. 14.

Wit

With all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love, Eph. 4. 2.

Be gentle, ſhewing all meekneſs to all men, Tit. 3. 2.

And *be not haſty in thy ſpirit to be angry*, Eccluſ. 7. 9.

For *he that is haſty of ſpirit, exalteth folly*, Prov. 14. 29.

And *a man that hath friends, muſt ſhew himſelf friendly*, Prov. 18. 24.

3. With patience with our ſelves, and with the heavineſs and brokenneſs of our own Spirit under Sickneſs.

'Tis wrong ſaid, that *God is hard, reaping where he has not ſown, and gathering where he has not ſtrow'd*, Matt. 25. 24.

For 'tis only *where much is given, that much ſhall be required*, Luke 12. 48.

He remembreth that we are but fleſh, Pſ. 78. 39.

He himſelf bore our ſickneſs, Matt. 8. 17.

And *had the feeling of our infirmities.*

And *it behoved him to have ſo in all things, that he might be a merciful High-Prieſt*, Heb. 2. 17. and c. 4. 15.

He attends unto our cry, when we are brought very low, Pſ. 142. 6.

And will *not forſake us, becauſe our ſtrength faileth*, Pſ. 71. 9.

Dying, as well as *living*, *we are the Lords*, Rom. 14. 8.

And *fall aſleep in him*, 1 Theſſ. 4. 14.

Glory be to the Father, &c.

VI. *Of Improvements thereof to Spiritual Advantages.*

THat *I ſhould not be exalted above meaſure, there was given me a thorn in the fleſh*, 2 Cor. 12. 7.

She did not know, that I gave her Corn, and Wine, and Oyl.

Therefore will I return, and take away my Corn in the time thereof, and my Wine in the ſeaſon thereof, Hoſ. 2. 8, 9.

And *I will go, and return to my place, till they acknowledge their offences, and ſeek my face: in their affliction they will ſeek me early*, Hoſ. 5. 15.

When

When my Heart is overwhelmed, lead me to the Rock that is higher than I, Pſ. 61. 2.

So that altho *for the Time, no aſflction ſeemeth joyous, but Grievous: yet afterwards it yieldeth the Peaceable Fruits of Righteouſneſs, to thoſe that are exerciſed thereby,* Heb. 12. 11.

For *he chaſtiſeth us for our profit, that we may be partakers of his Holineſs,* Heb. 12. 10.

Glory be to the Father, &c.

3. Scriptures for *the Bodily needs and deſires of Sick Perſons.*

I. For *Eaſe and Strength.*

1. To pour out their Grief and Complaints.

BEhold! *all Fleſh is Graſs, and all the goodlineſs thereof is as the Flower of the Field.*

The Graſs withereth, the Flower fadeth, becauſe the Spirit of the Lord bloweth upon it; but the word of our

God ſhall ſtand for ever, Iſ. 40. 6, 7, 8.

When thou, Lord, with Rebukes doſt correct man for iniquity, thou makeſt his Beauty to conſume away like a Moth: Surely every man is Vanity, Pſ. 39. 11.

Thou haſt weakned my ſtrength in the way, and ſhortned my days, Pſ. 102. 23.

Thine Arrows, O Lord, ſtick faſt in me, and thy hand Preſſeth me ſore.

There is no ſoundneſs in my Fleſh, becauſe of thine Anger, neither is there any Reſt in my bones, becauſe of my Sin.

I am troubled, I am bowed down greatly, I go mourning all the day long.

I am feeble and ſore broken; I have roared by reaſon of the Diſquietneſs of my Heart.

My Heart panteth, my Strength faileth me: as for the Light of mine Eyes, it alſo is gone from me.

Pſ. 38. 4, 5, 7, 8. & Pſ. 69. 1, 2, 3. *My Lovers and my Friends ſtand aloof from my ſore: and my Kinſmen ſtand afar off*, Pſ. 38. 2, 3, 6, 8, 10, 11.

My Spirit is overwhelmed within me, and my Heart within me is Deſolate, Pſ. 143. 4.

My Soul alſo is ſore troubled; but, Lord, how long wilt thou Puniſh me? Pſ. 6. 3.

2. To

2. To Pray for eaſe and mitigation thereof.

And *now Lord, what wait I for? truely my Hope is even in thee*, Pſ. 39. 7.

My Fleſh and my Heart faileth: but thou art the Strength of my Heart, and my Portion for ever, Pſ. 73. 26.

I Stretch out my hands unto thee, my Soul Thirſteth after thee as a Thirſty Land, Pſ. 43. 6.

All my Deſire is before thee, and my Groaning is not hid from thee, Pſ. 38. 9.

Hide not then thy Face from me, and forget not my miſery and Trouble, Pſ. 44. 24.

Caſt me not off, nor forſake me when my Strength faileth, Pſ. 71. 9.

And *rebuke me not, O! Lord, in thine Anger, neither chaſten me in thy heavy Diſpleaſure*, Pſ. 6. 1.

But *remove thy Stroke away from me, for I am conſumed by the blow of thine hand*, Pſ. 39. 10.

Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry Stubble? Job 13. 25.

Oh! Spare me a little, that I may

recover my Strength, before I go hence and be no more, Pſ. 39. 13.

Be not wroth very ſore, O! Lord, neither remember iniquity for ever, Iſ. 64. 9.

But turn from me that I may reſt till I accompliſh as an hireling my day, Job 14. 6. and Ch. 10. 20. 21.

Hear my Prayer, O! Lord, and give ear unto my cry; hold not thy Peace at my Tears, Pſ. 39. 12.

Be merciful unto me, O! Lord, for I cry unto thee Daily.

And thou art good, and plenteous in mercy, to all them that call upon thee.

Rejoyce the Soul of thy Servant; for unto thee O! Lord, do I lift up my Soul, Pſ. 86. 3, 4, 5.

† Pſ. 79. 8. *And hear me* †*ſpeedily, O! Lord, for my Spirit faileth,* Pſ. 143. 7.

And *mine Eyes fail for thy word, ſaying, when wilt thou comfort me?* Pſ. 119. 82.

And make me hear of joy and gladneſs, that the bones which thou haſt broken may rejoyce, Pſ. 51. 8.

Glory be to the Father, &c.

II. For *Deliverance and Recovery from the ſame.*

I.

IN thee, O! Lord, do I put my Truſt, let me never be aſhamed, deliver me in thy Righteouſneſs, Pſ. 31. 1.

Unto thee have I cryed, O! Lord, and in the morning ſhall my Prayer, prevent thee, Pſ. 88. 13.

Hear my Prayer, O! Lord, and hide not thy Self from my Petition.

Take heed unto me and hear me, how I mourn in my Prayer, and am vexed, Pſ. 55. 1, 2.

Lord how long wilt thou be angry with thy Servant that prayeth? Pſ. 8 . 4. Pſ. 86. 3, 4, 5.

Save me for thy Names ſake, and deliver me in thy Strength, Pſ. 54. 1.

Make thy Face to ſhine upon thy Servant, and ſave me for thy Mercies ſake, Pſ. 31. 16.

O! Let it be thy Pleaſure to deliver me, make haſt, O! Lord, to help me, Pſ. 40. 13.

And ſend out thy Light and thy Truth, and let them lead me, and bring

me unto thy Holy Hill, and to thy Tabernacles, Pſ. 43. 3.

II.

What profit is there in my Blood if I go down unto the Pit? ſhall the duſt praiſe thee? Shall it declare thy Truth? Pſ. 30. 9.

Shall thy loving kindneſs be declared in the Grave? or thy Faithfulneſs in Deſtruction?

Shall thy wonders be known in the Dark? and thy Righteouſneſs in the Land of Forgetfulneſs? Pſ. 88. 11, 12.

The Living, the Living, he ſhall praiſe thee; the Father to the Children ſhall make known thy Truth, Iſa. 38. 19.

Thou haſt been my Succor, leave me not, neither forſake me, O! God of my Salvation, Pſ. 27. 9.

Thou art he that tookeſt me out of my Mothers Womb, thou waſt my hope when I hanged yet upon my Mothers Breaſts.

I have been left unto thee ever ſince I was born, thou art my God even from my Mothers Womb.

Our Fathers alſo hoped in thee, they truſted in thee, and thou didſt deliver them.

They called upon thee, and were holpen; they put their truſt in thee, and were not confounded, Pſ. 22. 4, 5, 9, 10.

And *the Poor ſhall not always be forgotten, and the Patient abiding of the meek ſhall not periſh for ever,* Pſ. 9. 18.

O! Then deliver me, and let me not be confounded, for I have put my Truſt in thee, Pſ. 25. 19.

And men ſhall know, that this is thy hand, and that thou Lord haſt done it, Pſ. 109. 26.

Glory be to the Father, &c.

On Receipt of Eaſe, or any Abatement of Pain or Sickneſs.

Behold! God is my Salvation: I will truſt, and not be affraid; for the Lord Jehovah is my Strength and my Song, he alſo is become my Salvation.

Thou waſt angry with me, O! Lord, thine Anger is turned away, and thou Comfortedſt me, Iſa. 12. 1, 2.

He

He hath chaſtned me ſore, but he hath not given me over unto Death, Pſ. 118. 18.

He knows our Frame, he remembreth that we are Duſt.

And like as a Father Pityeth his Children, ſo the Lord Pitieth thoſe that fear him, Pſ. 103. 13, 14.

Glory be to the Father, &c.

IV. *Under the Accidents of Sickneſs.*

I. Want of Sleep.

ALL the night make I my Bed to ſwim, I water my Couch with my Tears, Pſ. 6. 6.

For *thou holdeſt mine Eyes waking, I am ſo feeble that I cannot ſpeak.*

My ſore ran in the night, and ceaſed not; My Soul refuſed to be comforted.

I call to Remembrance my Song in the night: I † *commune with mine own Heart, and my Spirit maketh diligent ſearch.*

† Pſ. 4. 4.

Will the Lord caſt off for ever, and will he be favourable no more?

Is his mercy clean gone for ever? doth his Promiſe fail for evermore? Hath

Hath God forgotten to be Gracious? hath he in Anger ſhut up his tender Mercies?

And I ſaid this is my infirmity: but I will remember the works of the Lord, ſurely I will remember thy wonders of old, Pſ. 77. 2, 4, 6, 7, 8, 9, 10, 11.

Lord I remember thee upon my bed, and meditate on thee in the night watches, Pſ. 63. 6.

I have remembred thy name, O! Lord, in the night, and have kept thy Law, Pſ. 119. 55.

Glory be to the Father, &c.

2. On Exceſs of pain and wearineſs.

Lord, thou haſt ſet me, as a mark againſt thee, ſo that I am a Burden to my ſelf.

* *In the day time I cry* and ceaſe not, *and wearisome nights are appointed to me.* * Pſ. 22. 2.

When I lye down, I ſay when ſhall I ariſe, and the night be gone? and I am full of Toſſings to and fro unto the dawning of the day, Job 7. 3, 4, 20.

Thou

Thou *wilt not ſuffer me to take my Breath, but filleſt me with bitterneſs,* Job 9. 18.

O! turn thee unto *me, and have mercy upon me, give thy ſtrength unto thy Servant, and ſave the Son of thine Handmaid,* Pſ. 86. 16.

Are not my days few? ceaſe then, Lord, *and let me alone that I may take comfort a little,* Job 10 20.

O! ſpare me a little, that I may recover my ſtrength, Pſ. 39. 13.

And *lay not more upon me, than I am able to bear,* 1 Cor. 10. 13.

My Grace, ſayeſt thou, *is ſufficient for thee, and my ſtrength ſhall be made perfect in weakneſs,* 2 Cor. 12. 9.

And *in the multitude of my Thoughts within me, thy comforts,* Lord, *delight my Soul,* Pſ. 94. 19.

Glory be to the Father, &c.

3. On taking Phyſick.

Man liveth not by Bread alone, but by every word that proceedeth out of the mouth of God, Mat. 4. 4.

And *it was neither Herb, nor mollifying Plaſter that reſtored them to health; but thy word, O! Lord, which healeth all things.*

For

For thou hast power of Life and Death; thou leadest to the Gates of Hell, and bringest up again, Wisd. 16. 12, 13.

He that is our God, is the God of Salvation; and unto God the Lord belong the issues from Death, Ps. 68. 20.

The Lord hath created Medicines out of the Earth, and he that is wise will not abhor them.

And with such doth he heal men, and taketh away their Pains.

For of the most High cometh healing, and he hath given men Skill, that he might be honoured in his marvellous works, Eccluſ. 38. 2, 4, 6, 7.

My time is in thy hand, therefore *I trust in thee, O Lord,* Ps. 31. 14, 15.

Oh! Send thy word and heal me, and deliver me from my Destruction, Ps. 107. 20.

Glory be to the Father, &c.

V. For

V. For *Attendants about Sick Perſons.*

I.

HE *that is ready to ſlip with his feet, is as a Lamp deſpiſed in the thought of him that is at eaſe*, Job 12. 5.

But to him that is afflicted, pity ſhould be ſhewed from his Friends, Job 6. 14.

For *a Friend loveth at all times, and a Brother is born for adverſity*, Prov. 17. 17.

And *if your Soul were in my Souls ſtead, I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage your grief*, Job 16. 4, 5.

But *my Brethren have dealt deceitfully as a brook, and as the ſtream of brooks they paſs away.*

As Brooks that *are blackiſh with Ice, wherein Snow is hid.*

What time they wax warm, they vaniſh; when it is hot, they are conſumed out of their place.

Now

Now ye are nothing, you ſee my caſting down, and are afraid.

Yea, *you dig a pit for your friend,* Job 6. 15, 16, 17, 21, 27.

II.

Whether one member ſuffer, all the members ſuffer with it; or one member rejoyce, all the members rejoyce with it, 1 Cor. 12. 26.

Diſtribute then *to the neceſſity of Saints, and weep with thoſe that weep,* Rom. 12. 13, 15.

And *he that ſhewcth mercy, let him do it with chearfulneſs,* v. 8.

For God is not unrighteous to forget your work and labour of love, which ye have ſhew'd towards his Name, in that ye have miniſtred to the Saints, and do Miniſter, Heb. 6. 10.

I was ſick, and ye viſited me.

In as much, as ye have done it to the leaſt of theſe my Brethren, ye did it unto me, Mat. 25. 36, 40.

And this is pure and undefiled Religion, to viſit the Fatherleſs and Widows in their affliction, Jam. 1. 27.

And

And *the heart of the wise is in the house of mourning; for by the sadness of the Countenance the Heart is made better.*

That is the end of all men, and the living will lay it to his heart, Eccles. 7. 2, 3, 4.

Glory be to the Father, &c.

VI. An *Hymn of Thanksgiving for Recovery from Sickness.*

IN my wrath I smote thee, but in my favour have I had mercy on thee, Is. 60. 10.

The Lord hath chastned me sore, but he hath not given me over unto death, Ps. 118. 18.

Psal. 103. 3, 4. *In love to my soul, he hath delivered it from the pit of corruption, for he hath cast all my sins behind his back,* Is. 38. 17.

O! Lord my God, thou hast considered my trouble, thou hast known my soul in adversities, Ps. 31. 7.

Thou

Thou healeſt the broken in heart, and bindeſt up their wounds, Pſal. 147. 3.

And *I cryed unto thee, and thou haſt healed me.*

And haſt turned for me my mourning into dancing, thou haſt put off my Sack-cloath, and girded me with gladneſs.

To the end that my Glory may ſing praiſe to thee, and not be ſilent: O! Lord my God, I will give thanks unto thee for ever, Pſ. 30. 2, 11, 12.

My Mouth ſhall ſhew forth thy Righteouſneſs, and thy Salvation all the day: For I know not the numbers thereof.

And *my Lips ſhall greatly rejoyce when I ſing unto thee, and my Soul which thou haſt redeemed*, Pſal. 71. 15. 23.

O! Sing unto the Lord, ye Saints of his, and give thanks at the Remembrance of his Holineſs, Pſ. 30. 4.

And *ye that fear the Lord, truſt in the Lord, he is their help and their ſhield*, Pſ. 115. 11.

To the upright he maketh *light to arise in the darkness*, Ps. 112. 4.

For his Anger endureth but a moment, in his Favour is Life: Weeping may endure for a Night, but Joy cometh in the Morning, Psal. 30. 5.

I will offer the Sacrifice of Thanksgiving, and will call upon the Name of the Lord, Ps. 116. 17.

And *I will pay thee my Vows, O! God, which my Lips have uttered, and my Mouth hath spoken when I was in trouble*, Psal. 66. 13, 14.

I will not hide thy Righteousness within my Heart, I will declare thy Faithfulness and thy Salvation: I will not conceal thy Loving Kindness and thy Truth from the great Congregation, Psal. 40. 10.

I will pay my Vows unto the Lord, now in the presence of all his People.

In the Courts of the Lord's House, in the midst of thee, O! Jerusalem. Praise ye the Lord, Psal. 116. 18, 19.

Glory

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall, be World without end. Amen.

PRAYERS

PRAYERS
FOR THE
Duties, and Needs
OF
SICK PERSONS.

I. *A General Prayer for things needful under Sickneſs.*

O! Almighty and moſt Righteous Lord, *who* † *makeſt ſore and bindeſt up*, and in * *whoſe Hands are the Iſſues of life and death*: Give me Grace to look upon this my Sickneſs as of thy ſending, and to own both

† Job 5. 18.
* Pſ. 68. 20.

the juſtice and the mercifulneſs of thy Viſitation and of my ſuffering therein, and to look up to thee for ſtrength to bear, and for Grace to profit by the ſame.

It comes, O! My God, as thy ſcourge for my ſins, which is to make me ſee them, and avoid them. And as thy Medicine, to cure my Spiritual Diſeaſes, and repair in me the Decays of thy Grace. And as thy Fiery Tryal, which is to prove my Virtues, and to purge away my Droſs.

And, Lord! Let it not miſs of ſerving, and effecting in me all theſe Gracious purpoſes. And make all my thoughts under the ſame, to be only thoughts of Love and Thankfulneſs, of Holy Reſignation and Obedience unto thee, and of humble hope in thy Mercy. And ſuffer me not to fall into impatience, or miſtruſt of thy Love and Gracious promiſes, or into any evil and indecent carriage, which will add to my guilt if I die, or to my remorſe and ſhame if I live.

Temper

Temper my Sorrows alſo, O! Father, to my weakneſs, and ſupport me under them by thy Comforts. And direct and recompence the labours and kindneſs of thoſe, who charitably attend about me in my ſickneſs. Keep me always ſubmiſſive and devout towards thee, and thankful and eaſie unto them. And let thy Bleſſing go along with all their Means and Medicines; and in thy due time, aſſwage, and end my pains; and either reſtore me to my ſtrength, and ſend me health and eaſe, and the mercies of a longer and a better life; or elſe a bleſſed, and a comfortable death, for our Lord Jeſus Chriſt's ſake. *Amen.*

Out of *the Office of Viſitation of the Sick.*

O! *Lord look down from Heaven, behold, viſit and relieve me thy Servant. Look upon me with the eyes of thy mercy, give me comfort and ſure confidence in thee, defend me from the danger of the enemy, and keep me in perpetual peace and ſafety, through Jeſus Chriſt my Lord.* Amen.

Our Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation; But deliver us from evil: For thine is the Kingdom, and the Power and the Glory, for ever and ever. Amen.

And he may ſtill conclude with the *Lord's Prayer* on all occaſions, when he has uſed as many of theſe Prayers as he thinks fit for that time.

Particular

Particular Prayers, for the Duties and Needs of Sick Perſons.

Prayers for Repentance in Sickneſs.

I.

RIghteous art thou, O! God, in all theſe pains and ſorrows, which puniſh my ſins and try my patience, and I have none to accuſe or complain of for the ſame, but my ſelf. I receive my ſickneſs, as the Chaſtiſement of a Sinner; and am willing to bear Chaſtiſement for my ſins, that I may be thereby reclaimed from them. Correct me, O! Lord, that thou may'eſt not condemn me, and let me be judged by thee for my ſins, and judge my ſelf for them here, that I may have nothing but mercy without judgment to receive at thine hands hereafter.

But judge me, O! My God, with Mercy, and not in thine Anger. Judge me not according as my ſins have deſerved, but according as my weakneſs can bear, and according as thy Compaſſions are wont to mitigate thy Judgments. And let my ſickneſs work my true Repentance, and prove an happy means in the hand of thy mercy, to expiate my Guilts, not to encreaſe them; and to reclaim me perfectly from all the Evils which I have committed formerly, not to occaſion my committing more; and to confer that reſt and peace upon my Soul, which is denyed to my Body, for our dear Lord and Saviour Jeſus Chriſt's ſake. *Amen.*

2.

Thou ſmiteſt me, O! Gracious Lord, that thou mayſt cure me, and puniſheſt my ſin, that thou mayeſt thereby amend and reclaim my perſon. And I am weary of my ſins, which have brought upon me all theſe Sorrows, and which I know aſſuredly will bring infinitely worſe, unleſs

unleſs I prevent the ſame by my timely and true Repentance of them.

Help me therefore to ſearch them out, O! God, and to diſcover every accurſed thing. And when I ſee them, let me not ſtop at any one, but ſet my ſelf intirely to renounce and amend all. Let thy love, make me h te every evil way. And make my purpoſes againſt them, ſtrong and reſolute; and my care in fulfilling the ſame, vigilant and patient; and all the remainder of my days, to be one continued defacement of my former Errors, and Devotion of my ſelf to thy Service.

Lord! Cure my Folly by my Miſery, and teach me by the loſs of my bodily eaſe, to purchaſe the Bleſſing of true Repentance, and the comfortable hopes of thy merciful acceptance thereof, thro the Merits of our dear Lord and Saviour Jeſus Chriſt. *Amen.*

To make his Confeſſions, and other Acts of Repentance, with greater ſureneſs and ſatisfaction to himſelf, the Sick man muſt firſt make a diſco-

very of his Sins, by examining himſelf, and trying his ways upon the ſeveral Heads and Branches of God's Commandments. And thereby inquire into the ſtate of his Soul, to ſee whether he is already ſafe within the terms of pardon, or what he wants to make him ſo. This is a work, for all men, at all times, who would live with ſafety, or die with peace. But eſpecially for ſick and dying perſons, who are more ſenſible their caſe admits of no delays; and who not only ought, but alſo more commonly are wont to make it their earneſt deſire and care. And in their performance of this moſt important Task, with ſecurity and comfort, I have aſſiſted them as well as I can, in *the Tryal or Judgment of the Soul*, &c. in a ſmall Treatiſe intituled, *A Companion for the Penitent*, to which I refer them.

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3. A *Confeſſion of Sins, taken out of the Office for the Penitent, or thoſe who mourn for ſin*, p. 39. *&c.*

O! Almighty and moſt Righteous Lord, I do hear with grief of heart, and with ſhame and deep humility confeſs unto thy Dreadful Majeſty, that my ſins are exceeding many and great, and have been frequently repeated.

I have oft-times tranſgreſſed out of Ignorance: O! that I could not ſay careleſs Ignorance, under Opportunities of Knowledge; yea, or affected Ignorance, eſpouſed for Earthly ends againſt Light and clear Evidence, which was enough to ſhame and ſilence me, though not to gain and convince me. But I have tranſgreſſed oftner out of Negligence, Worldly Fear, or Deſire; yea, alas! too oft, out of preſumptuous Wilfulneſs, condemning the Evil, whilſt I was a doing it, and offending wit-

tingly, and with Checks and Convictions to the contrary *.

* Especially, &c. here mention *Particulars*.

And these Sins I have been drawn to, against all the Endearments of thy Mercies, and all the Alarms and louder Warnings of thy Punishments; against all the Rebukes and Strivings of thy Grace, and of my own Conscience, and of other faithful and seasonable Admonishers. And against all mine own Purposes and Engagements, Deliberately made, and solemnly profess'd, and frequently repeated, that I would offend therein no more.

Lord be merciful to me, a Great and Wretched Sinner.

2.

BUT thou, O! Blessed Jesus, by making thy self a Sin-Offering for us, art come to take away the Sins of all, who truly Repent thereof. And, O! Merciful Lord, tho' my Sins are many and grievous, yet I do not desire to overlook them, but would gladly see and discover them all, that I may penitently bewail and forsake them. And Oh! That no corrupt

corrupt Paſſions, nor love of Worldly or Carnal Intereſts, may ever byaſs me, or blind my Eyes from ſeeing the ſame, whilſt there is ſpace left me to repent of them. And as for thoſe ſins, which I do know my ſelf to be guilty of, I do not cover, but with ſhame confeſs them. I do not juſtifie nor excuſe, but condemn my ſelf for the ſame.

I ſtand thereby guilty, O! Lord, of higheſt Diſobedience, againſt the ſtricteſt Obligations; of wretched Diſingenuity and Unthankfulneſs, againſt the moſt endearing Mercies; and of moſt ſtupid Folly, againſt my own cleareſt, higheſt, and moſt laſting Intereſts, throwing away thy favour and future Joys, for empty ſhows and ſhadows, and a bleſſed Eternity for moments of Vanity.

I reflect on all this, O! Merciful God, with bitterneſs, and with a Spirit wearied with mine own ways. I ſee and lament my own folly, and abhor mine own vileneſs on account thereof. I wiſh with all my Soul, that thoſe Sins had never been done, and would take any way to undoe them, and moſt earneſtly deſire, and fully

fully purpoſe by thy Grace, that I may do ſo no more.

God be merciful to me, a ſelf-condemning and repenting Sinner.

3.

LOrd, I am burden'd and heavy laden with my Sins, Oh! Do thou, who * calleſt out *to the heavy laden*, to ſeek refreſhment at thine Hands, give me eaſe. I confeſs them, and deſire above all things elſe, that I may utterly *forſake them*: Let me according to my Promiſe † *find Mercy*. From mine Heart I forgive all Perſons who have offended me, even my bittereſt Enemies, and moſt earneſtly entreat thee, that thou wouldſt forgive them: Oh! Do thou, who * offereſt *forgiveneſs* to thoſe who are ready to grant it, for Jeſus Chriſt's ſake forgive me. I repent unfeignedly of all my Sins, and am ready to make all juſt amends, at leaſt as far as I am able, to any whom I have ever injured, whether they be of low or of high Degree, or even the higheſt of all. O! God of all Grace, perfect my Repentance and

* Matth. 11. 28.

† Prov. 28. 13.

* Matth. 6. 14, 15.

and accept it, and blot out all my miſdeeds, as thou † engageſt to do unto all thoſe who ſincerely repent of the ſame. † Acts 3. 19.

I know, O! Bleſſed Jeſus, that * *there is no Name but thine, whereby I can obtain Pardon.* And I truſt only to the fulneſs of thy Merits, and to the faithfulneſs of thy gracious Promiſes, and to the abundance of my Heavenly Father's Mercy and Loving Kindneſs, to me a great and miſerable, but an Humble, Contrite, Penitent Sinner. Forgive them all, O! Bleſſed Father, Remembring not my Deſervings, but the pityableneſs of my Weakneſs, and thy Dear Sons infinite Merits, and thine own boundleſs Mercies and moſt precious Promiſes. Let me here have thy Peace, and be admitted hereafter to ſtand for ever in thy Preſence, for our Lord Jeſus Chriſt's ſake, *Amen.* * Acts 4. 12.

Our Father, &c.

For carrying on this duty of *Repentance*, the ſick perſon may likewiſe make uſe of the Prayer for *Profeſſion of Godly Sorrow for Sins*, and of *Reſolutions of New Obedience*; and of *the*

Profeſſion

Profeſſion of the Fruits of Repentance, and *the Conditions of Forgiveneſs*; and of the *Prayer for Pardon of ſins*, in *the Office for Penitents*. And for comforting and quieting his Conſcience, againſt Fears and Scruples, he may be ſupplyed with *Hymns* and *Prayers* in *the Office for Perſons* troubled in mind; all which are in the *Compæion to the Penitent*.

H. Prayers

II. *Prayers for an Heart to be Liberal in Alms-Deeds, when any Perſons are about to make their Will; or to accompany Repentance at any time, leaving out the Paſſages within the Hooks,* [] *which particularly refer to their laſt Wills.*

I.

O! Almighty Father, thou gaveſt me all my worldly Eſtate, that I ſhould employ it for the convenient ſupport of my ſelf and of my Family, and of the Poor and Needy. And when I come to thee, I can have nothing to carry along with me, but a ſtrict account how I have laid it out.

Give me Grace therefore, I earneſtly intreat thee, after I have made a wiſe proviſion for my Family out of it, with a free and glad heart, to give good Portions thereof to the poor, who are thy Receivers, or to Reli-

Religious and Pious uſes, that when I can no longer poſſeſs my Eſtate, I may come with joy to give up my account of it; and that when my worldly Goods can no longer profit me, my good diſpoſal thereof may, thro the Merits of my only Lord and Saviour, Jeſus Chriſt. *Amen.*

2.

AND whatſoever I give to the Poor, or to pious uſes for thy ſake, give me the Heart, O! Lord, to do it with a good Will, and with a Liberal Hand.

For thou, O! My God, haſt freely given the whole of this Eſtate to me; and therefore it is not for me to be narrow and niggardly, in theſe Returns of a ſmall part thereof, which I make to thee. [And theſe Pious and Charitable Gifts, alas! Have been far too few, and too poor and ſlender, all my life; and therefore I need to ſupply that Defect, by being more liberal therein at my Death.] And what I thus give out of it, O! Bleſſed Jeſu, is to thy poor Members,

bers, who are all my near Kindred, and *Brethren* in the Spirit.

Yea, Lord, * *by* ſuch Acts of *Mercy*, I know that *iniquity is purged.* And by this uſe † *of the Mammon of unrighteouſneſs*, I may *make my ſelf Friends* in thy Preſence. And the Poors Prayers and Thankſgivings, for any relief or comfort which they have received by my means, may heap Bleſſings on my head whilſt I live, and help much to recommend me to thy mercy and gracious Acceptance when I die.

* Prov. 16. 6.

† Luk. 16. 9.

So that theſe Gifts to them, O! Bleſſed Lord, are the trueſt way I have of giving to my ſelf, and are much more for my own relief, than for theirs. And I do, and will look upon them, as a * *laying up Treaſure for my ſelf in Heaven*, and making a Return of my wealth for my own uſe and behoof in another Life. And reckon, that what I wiſely give in this kind, I take and carry away with me, to ſtand me in ſtead in the moſt needful time of thy mercy, thro' Jeſus Chriſt my Lord, and only Saviour, *Amen.*

* Mat. 6. 20.

3. A Prayer, *at the Oblation, or giving of our Alms; or on alloting any ſums, to charitable, or Pious uſes.*

O! Bleſſed Lord, I humbly intreat thee Graciouſly to accept of this poor return of the worldly Subſtance, which thou haſt committed unto me. I offer it to thee, for the uſe of thy poor Members, whom I look upon as my poor Brethren. I offer it with an Heart, that is truly ſorrowful for all my Sins, and thankful for all thy Mercies; that ſeeks acceptance for it, only for the ſake of thy Sons merits, and from thy mere Grace and Favour; and that is aſhamed for its having made the offering no ſooner, and now for offering no more.

And all my Alms and Repentance, I preſent and put into thy Hands, O! Holy Jeſu, in the Communion of Saints, and in the Unity of thy Holy Church, which is * *thy Body*, and † *Spouſe*, and whereto thou haſt

* Col. 1. 18.
† 2 Cor. 11. 2. & Eph. 4. 23, 24, 25, 32.

haſt given the precious Promiſes, of Grace, and Pardon, and eternal Life.

O! Father, in the Unity of this Body, let me find mercy. And accept mine Alms as an Oblation of a ſweet Savour, and ſupply and perfect all my Wants, and purge away all my Sins, thro' the merits of my only Saviour and Redeemer, Jeſus Chriſt, *Amen.*

Our Father which art, &c.

III. Prayers *for Truſt in God in Sickneſs.*

I.

O! Almighty Lord, under all my weakneſs and pains of Body, and uncertain Proſpects for my ſelf, and for my Family, I truſt [intirely] to thee, who haſt Goodneſs enough to Pity us, and Power enough to help and deliver us.

I truſt in thee, O! my dear God, who haſt been my Refuge and Defence in many troubles, and art ſtill ready to be ſo in more; who inviteſt

* 1 Pet. 5. 7. eſt us moſt Lovingly, to * *caſt all our Cares upon thee*, and haſt promiſed to *take care of us*; who loveſt to be truſted, and † *never faileſt them who truſt in thee.* I truſt to thy Wiſdom, to chuſe for me better than I can chuſe for my Self. I truſt to thy Power, to help and ſupport me, where I am weak, and without ſtrength to help and ſupport my Self. And I truſt to thy Love and Fatherly care, to deal out all my Sorrows with tenderneſs, and to turn them all to my good and greater Comfort in the End.

† Pſ. 9. 10, & 34, 22.

For I believe and know, O! Gracious Lord, that * *thou wilt correct me in meaſure*, and conſider, not what my Sins do deſerve, but what my Weakneſs can bear. I believe, that † *thou wilt remember Mercy* in my Corrections, and ſtill * *make light to ariſe up* up to me *out of Darkneſs*, and daily relieve my Sorrows, with thy manifold and moſt ſeaſonable Favours. I believe, that † *thou wilt not keep Anger* for ever, but in due time wilt abate my Pains and Troubles; or, if that be good for me, and for thy Glory, perfectly remove them; however, in the End, that thou wilt change

* Jer. 30. 11.

† Hab. 3. 2.

* Pſ. 112. 4.

† Pſ. 103. 9.

change them all into everlaſting Reſt and Joy with thee, thro' Jeſus Chriſt my Lord, *Amen.*

2. For Truſt, *againſt the Torment, and diſtraction of Fears.*

AND ſince, under all my Sorrows and uncertainties, thou art my ſtay and confidence, Lord keep me eaſie, and quiet within my Self. I have caſt all my cares npon thee, and therefore they ſhould not any longer be troubleſome, or diſtracting unto me. I have put my ſelf into thy hands, and thou haſt promiſed to take care of me; and therefore I ought to reſt aſſured, that all is certainly for my good, and is moſt wiſely and kindly Ordered, which befalls me.

Oh! then, that I be not diſquieted with fear of Evil, ſince none can happen unto me without thy leave. That I be not troubled, at the Helpleſsneſs of thoſe I am to leave behind me, becauſe I leave thee to take care of them. Nor frighted with the approach of Pains, becauſe thou art to ſet bounds to them. Nor with any evil Tydings, or Alarm of Dangers, becauſe thou art to govern them.

them. Yea, that I be not terrified,

† Pſ. 23. 4. † *tho' I walk thro' the ſhadow of Death,* becauſe Life and Death are both in thy hands. Nor even in Death it ſelf, becauſe thou wilt moſt Graciouſly ſupport me in my Death, and make it the Gate to everlaſting Life, thro Jeſus Chriſt my Lord, *Amen.*

3. For Truſt, *againſt dejection of Spirit, and Deſpondency.*

AND ſince I reſt upon thee as my Rock and ſtay, and have thy ſtrength to Truſt to, let me not ſink under my Burden, O! Lord, by Dejection, and Faintneſs of Spirit. For no Burden is ſo heavy upon me, but thou canſt, and wilt ſupport me under it, and in thy due time, which is always my beſt time, deliver me from it.

Thou haſt Promiſed, O! my God,

† 1 Cor. 10. 13. † *not to lay more upon me, than thou wilt enable me to bear.* And thou, Holy

* Heb. 4. 15. Jeſu, † *art touched with the Senſe of our infirmities,* and wilt inflict no more, than thou knoweſt is proportionable to my weakneſs. Thou haſt *bore them in thy ſelf,* and wilt tenderly

ly conſider them in thy Members. Thou wilt not continue my Smart, till I have quite loſt my Patience. Nor ſend me Pains and Sorrows, without ſupports and ſuccours. And thou doſt ſend, and wilt ſend, no evil upon me, but what I need, or what is for my Good, and what thou wilt take off, when it has wrought thy gracious Purpoſes, and ſerved my Neceſſities.

And therefore when my Pains or Diſtreſſes are hardeſt upon me, let me not think, or ſay, that I cannot endure them. For thou, Lord, knoweſt better what I can endure, than I do. And when I come to it, by thy help I ſhall find my ſelf able to endure more, than I thought I could. And if thou hadſt not known me ſtrong enough thro' thy Grace to endure them, thou wouldeſt not have put me to endure them. And even now, thou wilt either remove, or mitigate the ſame, when I can abide no more.

Inſtead of concluding then, that I can bear them no longer, give me Grace, O! Father, to ſet my ſelf reſolutely to bear them the beſt I

can.

can. And firmly to believe, that thou mercifully conſidereſt what I can bear, and wilt ſhew thy Grace is ſtrong where my fleſh is weak, and wilt be ſure to ſupport me at preſent, and to eaſe and deliver me at laſt, thro' the Merits of my deareſt Lord and Saviour Jeſus Chriſt, *Amen.*

4. For Truſt, *againſt Suſpiciouſneſs, and finding Fault.*

SInce I wholly commit and truſt my Self to thee, O! my God, let me conſtantly think well of all that thou doſt for me, and ſendeſt upon me. Let me not think ill of it, becauſe I cannot think ill of thee: nor fall to Tax it, either with unfitneſs, or unkindneſs, or once ſuſpect any therein, becauſe it is ordered by thee, who canſt not order amiſs, and who in all theſe things haſt not leſs Love and Goodneſs, but only more wiſdom to allot and order for me, than I have to order for my ſelf. Yea, where things are hardeſt to be accounted for, make me ſtill think well of them, and believe firmly that

that thou ſeeſt good and kind Reaſons for the ſame, tho' my ſhort-ſighted, and ſhallow underſtanding can ſee none.

And therefore, O! Father, when things are hardeſt upon me in my Condition, my Reverence and Confidence in thee, ſhall be ſtronger than my miſtruſt of them, and by thy Grace I will anſwer all my own Objections againſt them, by conſidering they are of thy chuſing. And whether any evils are ſent upon me, or any comforts are delayed, and withheld from me, I will believe ſtill that all is as it ſhould be, and will turn to good in the end, becauſe all is done by thee, who loveſt me, and haſt promiſed to keep me under thy tender care at preſent, and to receive me to thy Bleſſed ſelf at laſt, thro' the Merits of my deareſt Lord and Saviour Jeſus Chriſt, *Amen.*

5. For Truſt, *for Deliverance out of Sickneſs or Afflictions.*

LOrd, I truſt to thee, who ſendeſt all theſe Sorrows upon me, to take them off again. I truſt to thee

to take them off, becauſe thou
* Lam. 3. 33. * *takeſt no delight* in the Pain of thy Servants; yea, becauſe thou
† Heb. 4. 15. art of great Pity, and art † *touched with a Senſe of our ſufferings*; becauſe
* Pſ. 22. 4. * *our Fathers truſted in thee, and were holpen*; becauſe I my ſelf have [always hitherto] truſted in thee, and thou haſt ſtill delivered me; and be-
† Pſ. 50. 15. cauſe thou haſt promiſed † *in the day of Trouble, to deliver thoſe that call upon thee, that they may Glorifie thee.*

And now, O! my God, let thy word be verified unto thy Servant,
* Pſ. 119. 116. and * *let me not be aſhamed*, or *Diſappointed of my Hope.* I truſt and depend on thee, do not thou fail, or forſake me. Leave me not under
† Pſ. 90. 15. my Troubles, but relieve and † *comfort* me, *according to the days wherein thou haſt afflicted me*; and turn my Mourning into Joy, that they who love thee may ſee it, and learn thereby to Praiſe thy mercy, and to put their truſt in the ſame, thro' Jeſus Chriſt our Lord, *Amen.*

6. Prayers of *Sick, or dying Perſons, for truſting God with their Friends or Kindred.*

I.

LOrd, if thou ſeeſt fit to call me home to thy ſelf by this Sickneſs, when I am taken from my Wife and Children, and from thoſe who under thee depend on me, give them Grace, I earneſtly intreat thee, to betake themſelves to thee.

I commit them to thee, O! God of mercy and truth, for they are thine; and † *with thee the Fatherleſs find mercy.* Yea, † *thou art the Father of the Fatherleſs, and the judge of the Widows*, and will ſhew thy ſelf † *might to plead their cauſe.* And my Heart is at eaſe, to have them lodged in thy care, where they are infinitely ſafer, andwill be infinitely happier and better provided for, than ever they could be in mine, or in any others without thine. I free-

† Hoſ. 14. 3.
† Pſ 68. 5.
† Prov. 23. 10, 11.

ly commit them to it, O ! Bleſſed Lord, having my ſelf always found the Bleſſing of being under it, and of truſting to it. And I beg no greater Bleſſing for them, than that they may ever have thy good Providence for their Inheritance in this world, and thy Peace for their Portion in the world to come, for Jeſus Chriſt's ſake, *Amen.*

2.

This Prayer may be uſed by the Widows and Orphans themſelves, omitting the words within the hooks [] and puting *we* for *they*, *ours* for *theirs*, *us* for *them*, *our* for *their*, *are* for *am*, &c.

[When I am gone] O! my dear God, they are thrown upon thee, who art the Husband of the Widow, and the Father of the Fatherleſs. And, Lord, as thou art their Father, provide againſt all their wants, and Protect them from all wrongs. Supply to them by thy kind Providence, what they want in outward helps. And altho' they have none to Counſel them, where they are unskilful and unexperienced; nor to right them, where they are injured; nor to furniſh and ſupply them, where they are unprovided:

vided: yet will thy Spirit be the beſt Guide, and thy Care, and thy Bleſſing will abundantly make up all.

[† At my Departure,] O! Father, they are bereft of their earthly ſtay. But thou art better, than Friend, or Husband, or Father, or Mother: Yea, than a lot her ſupports put together. Oh! then, do not thou leave them, but when † [I] am gone, ſtay thou ſtill with them. And be thou to them, whatſoever I would be, and more than I could be, if I were ſtill employ'd by thee to take care of them.

† *Now thou haſt taken away our*, &c. Nameing the *Relative.*

† *They*, when the Will ws, &c. uſe this Prayer.

And enable them evermore to place their love and delight in thee, and to fix their Truſt and Confidence in thy mercy. Oh! that thy Will and Honour may always be their care, that ſo their needs and welfare may always be thine. And keep them from polluting themſelves with any things, which may forfeit thy Fatherly Care and Providence, and Cry louder againſt them, than their deſtitute Circumſtances do for them. Train them up, good

Lord, ſtedfaſtly in thy Fear, and preſerve them from all the Evils and Temptations of this world, and bring them ſafe at laſt to the Joys and Bleſſedneſs of that to come, for Jeſus Chriſt's ſake, *Amen.*

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3. *Another Prayer for the Widows and Orphans, &c. for Truſting God with themſelves.*

When this Prayer is uſed by *one* alone, put I for *we*, *me* for *us*, *am* for *are*, *my* for *our*, &c.

O! Bleſſed Lord, the more we are bereaved of other ſupports, the more do thou ſtrengthen our Faith and Confidence in thy ſelf. Make us know, that we can never be deſtitute, whilſt we have thee to take care of us; and that no earthly Proviſion, is, or can be ſo good to us, as being intitled to thy good Providence.

For it is thy Goodneſs, O! dear God, that ſupplys and ſupports us by any earthly Friends. They are only means of thy Providence, and Inſtruments whereby thou takeſt care

care of us. And thy good Providence, which ſends us Comforts, or ſupplies by them, when it removes them, can and will find out other ways, and do the ſame without them. So that we are never without Friends and faithful helpers, whilſt we have thee to ſtand by us.

And thou, Holy Father, ſtill remaineſt, and thy Mercy is ſtill the ſame; altho † this moſt dear and deſired means of conveying the Bleſſed Effects thereof upon us, is withdrawn. Yea, thou art nearer to us, and more concern'd to help and provide for us, now † they are gone. Oh! then, that we may look up unto thee, more than unto them; and reſt our Hearts more on thy ſtaying with us, than on theirs. And that being taken off from earthly Dependances, we may now depend more intirely upon they Promiſes, and place our chiefeſt Security and Comfort in thy Love, thro Jeſus Chriſt our Lord, *Amen.*

† Here they may name the Relative.

† Or *He*, or *She*.

Our Father, &c.

IV. Prayers for *Faith in Gods Promiſes, under Sickneſs.*

I.

O! Almighty Lord, who relieveſt our weakneſs by the belief and hope of thy Promiſes, under all my wearineſs I take Comfort, and amidſt all my Temptations I reſt my Soul upon thy word.

For under the load and guilt of my Sins, I truſt to the Blood of Jeſus, and to thy ſure Promiſes of Forgiveneſs upon our true Repentance. And under the Senſe of their ſtrength, and of my own weakneſs, I truſt to the Promiſes of thy Spirit and Grace. And amidſt all the Decays and Miſeries of this mortal Body, I truſt to thy ſure Promiſes of immortality.

I truſt to thy Promiſes, O! Father, to be with me in all my Sickneſſes and Sorrows, to temper my afflictions

afflictions to my infirmities, and to give me ſtrength in Proportion to my Needs, to eaſe and rid me of my Pains, or to ſupport me under them whilſt I live, and to turn them all to my advantage in the end, and to receive me to thy ſelf when I die, for my deareſt Lord and Saviour Jeſus Chriſt's ſake, *Amen.*

2.

AND, Lord, let not the Adverſary ſhake my Faith of theſe Gracious Promiſes, nor let my own weakneſs ever betray me once to doubt of them. For thou *art true*, and canſt not deceive us. Thou art † *the faithful God, who keepeſt covenant and mercy for ever.* Thy † *Promiſes are all yea, and* Amen. And † *thy word is tryed*, and is *a ſure Buckler to all who truſt to it.* Even when we think thee far off, thou art near at hand to us; and remembreſt our Sorrows, and thine own Promiſes, when we fancy thou haſt forgot them.

† Deut. 7. 9.
† 2 Cor. 1. 20.
† 2 Sam. 20. 31.

Oh! then, that I may truſt to thy word, which ſhall ſurely be verified in its time. And keep ſtedfaſtly in

the Expectation, that all theſe Mercies ſhall be made good unto thy Servant, and Patient in waiting till thou graciouſly and plentifully fulfilleſt the ſame, for Jeſus Chriſt's ſake, *Amen.*

Our Father, &c.

V. Prayers *for Reſignation to the Will of God under Sickneſs.*

I.

O! Almighty and moſt merciful God, my Sorrows are great, and my Fleſh is weak and ſore wearied; but I am willing to bear them, becauſe they are of thy ſending. Since thou thinkeſt them fit for me, O! my God, I will think them ſo too, and will find no fault therewith, nor think another State were better for me. I humbly yield to thy Wiſdom, and prefer thy Will before mine own. I am content to bear what thou pleaſeſt, and to be eaſed of

of my Burden when thou pleaſeſt. And deſire, not only ſilently to ſuffer thy Will, but in my Will and Heart to be truely reconciled and conſenting to it, and to ſee thy Love and my own Benefit in my Chaſtiſement, which is ſent for my Good, and will work good for me in the end, thro' Jeſus Chriſt my Lord, *Amen.*

2.

AND therefore in all, that doth, or ſhall befall me in this Sickneſs, thy Will, O! Bleſſed Lord, be done. Thy Will be done, becauſe it is thine; and becauſe thou art my Father, and nothing can come to me from thee, but what is very agreeable with a Fathers Tenderneſs and Affection.

Thy will be done, becauſe thou knoweſt beſt what to chuſe for me; and becauſe I am well aſſured, that to refer all my matters to thy Choice, is the beſt care I can take for my ſelf. For in thy Choice, thou haſt not leſs kindneſs, but only more knowledge, Care, and Providence, than

than I can have in chusing for my self.

For as for me, O! my God, I know that I am ignorant, and whilst I live in this world, shall be ignorant, what things thereof, or what States and Conditions therein, are most desireable for my Self, or for my Friends. I am foolish in my wishes, too oft opposing that, which is most safe for me, and which is fit, or it may be needful to do me good: and as often coveting that, which is full of Danger, and like to do me hurt. And therefore I renounce my own Will, which is blind and foolish, and which if I could have it, would too often be to my sorrow and prejudice.

And instead of that, I refer my self wholly to be guided and disposed of by thine, which never errs, and is always for my real welfare and advantage. And my desire is, not that my foolish wishes, but that thy unerring Wisdom, may at all times prescribe me and mine our Portion. I trust to thine All-seeing eye, to direct what is best; and to thy Fatherly love and care, to allot it for us. And where I do not see how

how any Orderings of thine, ſhould work for mine, or for my Families, or Friends good; yet, Lord, I will believe that thou doeſt, and that all is both wiſely, and kindly appointed for us, becauſe it is thy doing, who †*bringeſt light out of darkneſs*, and Comforts out of Croſſes, and makeſt †*all things work together for good to thoſe that love thee*, thro' Jeſus Chriſt our Lord, *Amen*.

† 2 Cor. 4. 6. Pſ 112. 4. † Rom. 8. 28.

3.

SEnd then, O! Father, what thou pleaſeſt upon me, for thou wilt ſend nothing, but what is moſt fit for me. I heartily ſubmit my ſelf to thy Pleaſure, for it is always a good Pleaſure. I wait thy Time, for it is always the beſt time. I know not what things to deſire in this caſe for my ſelf, nor when to deſire them. But my ſafety is, that I am in thy hands, and that there I deſire to be, and to have thy Love and Wiſdom chuſe for me. And that I am willing to receive my Mercies and Comforts from thee, not when I fancy, but when thou ſeeſt they will moſt

moſt ſerve and glorifie thee, and benefit me, thro' Jeſus Chriſt my Lord, *Amen*.

4.

UNder my weakneſs, O! merciful God, I pour out my Complaints before thee; and when I am moſt preſſed by my Pains and Sorrows, I am moſt earneſt and importunate in my deſires of eaſe. And thou, who knoweſt our Frame, and pitieſt our infirmities, alloweſt me to be ſo. But amidſt all theſe Cravings and Importunities to have my own Will, O! Gracious Father, I deſire above all things ſtill to be intirely reſigned to thine.

For when my Heart deſires eaſe, or deliverance, it is with Submiſſion. When I ask the ſame, according to to my deſire; I leave thee, O! my dear God, to Order for me, and to Anſwer me according to thy moſt wiſe and good Pleaſure. Yea, where my Pains and Sorrows are moſt preſſing, and I am moſt earneſt and importunate in asking and deſiring; yet even there would I by no means pre-

preſcribe to thy Wiſdom, nor ſeem to doubt of thy Love.

For I truſt aſſuredly, O! Father, to thy indulgent Care and ſure Promiſes, of tempering my troubles to my weakneſs, and of giving me all needful Supports under them, and of turning all to my Comfort and Advantage in thy due time. And I leave thee ſtill to do me good, by ſuch ways, not as I fancy, but as thou ſeeſt beſt for me, and moſt fit to make me ſure of thine everlaſting Mercy, thro' Jeſus Chriſt my Bleſſed Lord and Saviour, *Amen.*

Our Father, &c.

VII. Pray-

VI. Prayers *for Thankfulneſs under Sickneſs.*

I.

O! Almighty and moſt merciful God, tho' I am compaſſed about with Weakneſſes and Sorrows, yet I have no cauſe at all to complain of thee, but have ſtill enough to thank thee for, and to ſpeak well of thy Name. And by thy Grace I will not overlook the endearing Mercies which I have, out of Diſcontentedneſs for others which I have not; nor quarrel with thoſe which are ſtill left me, becauſe others are taken away. For the leaſt of thoſe I have, O! Lord, is abundantly better than I deſerve. And inſtead of being ungratefully angry for thoſe which I have now loſt, I moſt humbly and heartily thank thee, that I was allowed to have them, and injoy them

them at all, and that I loſt them no ſooner.

Yea, and even as for my Sorrows themſelves, O! my dear God, I do not only own thy Juſtice, but reverence thy Wiſdom, and acknowledge thy Goodneſs to me therein. I receive my Chaſtiſements as thy Favours, and as Tokens of thy love, and means of my own Happineſs, which come to do me good againſt my Will, and to lead me thro' the Valley of tears, to the happy Regions of everlaſting Reſt and Bliſs. And tho' *affliction* it ſelf † *is not joyous*, yet the Senſe of thy Love and of my Benefit are joyous, and to be received, not with Complaints, but with Thankſgivings. † Heb. 12. 11.

Lord, † *my Spirit is willing, but my Fleſh is weak.* But let thy Grace be the ſupport of my weakneſs, and the Finiſher of my willingneſs. And let the ſenſe of thy Love, and the hopes of thy Promiſes, drown the ſenſe of my Sorrows, and fill my heart and tongue with Thanks and Praiſe to thee, thro' Jeſus Chriſt my Lord. *Amen.* † Mat. 26. 41.

2.

I Bleſs thee, O! Father, for all the manifold and great Mercies, vouchſafed to me under my Sickneſs. For my affliction, is infinitely leſs than I have deſerved. And thou doſt not ſend it upon me, till I need it. Aud when thou ſendeſt it, it is all to do me good.

And in doing me good this way, O! Lord, thou doſt in great mercy Pity my weakneſs, and provide for it. For 'tis thy mercy, that lays not too much upon me. 'Tis thy *mercy*, that I am brought down by degrees, and
† Lam. 3. 22. am † *not conſumed ſuddenly*. 'Tis thy mercy, that thou waſt not ſoon, nor wilt be long angry with me. 'Tis
† Pſ. 41. 3. thy mercy, that † *makes my Bed in my Sickneſs*; that conſidereth my weakneſs, and ſupporteth me; and conſidereth my Pains, and ſhortneth them, and always in due time gives me eaſe, or intermiſſion from them. 'Tis thy mercy, O! dear God, that ordereth Comforts for me continually, to ſweeten my Diſtreſſes to me; and that makes thee ſtill to be

moſt

moſt near unto me at thoſe times, when I ſtand moſt in need of thee.

So that altho' I am Sick, O! my God, yet I am not forſaken. For Bleſſed be thy Name, my Griefs are not beyond meaſure, and my Burden is not without help, nor my Sufferings without hope and comfort, wherewith in thine abundant Mercy thou daily tempereſt them, and ſuſtaineſt me, thro' Jeſus Chriſt my Lord, *Amen.*

3.

I Bleſs thee, O! moſt gracious Lord, for ſending this Sickneſs upon me, which thou ſendeſt to ſhew thy Love and Care of me, and to do me good. For if my Body were not ſick, thou ſeeſt my Soul would be ſick. Yea, alas! it has been [very] Sick, and this Sickneſs of my Body comes to cure it.

For in thus Correcting me when I had gone aſtray, thou art putting an end, O! God, to my wandring. Thou ſendeſt theſe Sorrows, † *to open my ears to diſcipline* when Mercies would not open them, and to reclaim

† Job 36. 10.

claim me and ſet me in the way of Pardon. So that this dealing ſhows, that thou haſt not rejected me, as an outcaſt or Alien; but ſtill lookeſt upon me with thoughts of Mercy, and † *treateſt me as a Son.*

† Heb. 12. 7.

And Bleſſed be thy Mercy, O! Father of Mercies, which by theſe Pains and Sorrows of my Body, haſt given my Spirit reſt, from the wearisome importunity and Sollicitations, of Luſt and Envy. Bleſſed by thou, who haſt thereby dull'd the edge of my covetous Deſires, and laid aſleep my worldly Cares, and brought down my ambitious and aſpiring thoughts, and humbled Self-conceit, by ſhewing me that I am but ſin and folly, duſt and miſery. Bleſſed be thou, who haſt thereby call'd me off from *incumbring* my ſelf † *with many things*, which now I ſee cannot profit me, to mind *the one thing neceſſary*; and from minding worldly Vanities, to ſpend my thoughts upon thy Laws and Promiſes; and from placeing my confidence in my Self, to place it only and wholly in thee.

† Luk. 10. 41, 42.

And

And ſince my Sickneſs, doth thus ſhew me thy Love, and cure my Spirit, and ſet on my Felicity, it ſhall pleaſe me, O! God, when it pains me. And I will confeſs to the Glory of thy Truth and Goodneſs, *that* † *thou out of very Faithfulneſs, haſt cauſed me to be troubled*, even becauſe I need it, and becauſe by thy Grace I ſhall receive much benefit by it, thro' my Bleſſed Lord and Saviour Jeſus Chriſt, *Amen.* † Pſ. 119. 75.

4.

I Bleſs thee, O! Lord, for all the innumerable Mercies which I have received from thee moſt bountifully and ſeaſonably, in all States and Conditions of my Life, and thro' all the days and years of it. And for that I have long received good at thy hands, before I am brought now to receive Evil. I owe thee infinite thanks for a Life of health, before this Confinement to my Bed of Sickneſs: and for the long and ſweet reliſh I have had of worldly Comforts, before my Diſeaſe has rendred them unſavory.

And

And my preſent Pains and Sorrows, O my God, do not make me forget thy paſt or preſent Mercies, nor go about to leſſen them nor ſhall they by thy Grace, ever make me out of humour with thee, or unthankful for them. Yea, inſtead of giving thee leſs thanks for them, by reaſon of this change of my Condition, I wll give thee more, becauſe my preſent want of them has taught me better how to prize and value them. And I do *Bleſs*, and I will †*Bleſs the Lord that gave*, and *Bleſs* him ſtill after *he has taken away*. I Bleſs thee, for that I ſtill injoy much Good; and cannot in the leaſt blame thee, that I have ſome evil; but thank thee abundantly that I have no more. And above all, that under all my preſent Miſery, I am comforted with the Senſe of thy Love, and with the Bleſſed hopes of everlaſting Peace and Joy, thro' Jeſus Chriſt my Lord, *Amen*.

† Job 1. 21.

VII. Prayers

VII. Prayers *for Patience under Sickneſs.*

I.

A General Prayer for Patience.

O! Merciful Lord, now I am called to the State of Sickneſs, which is a Tryal of Patience, give me Grace to ſhew Patience under the ſame, that is not to be wearied, and cannot be reproved.

Enable me, O! Father, to ſhew a quiet and compoſed Patience, that is without tumult of troubled Thoughts, and diſcontented Paſſions. A ſubmiſſive and reſigned Patience, that is without reluctance to thy Will, or Rebellious murmurings. A Patience of hope, that doth not ſink under my Burdens, nor is driven by the ſmart of my Pains, to miſtruſt my Love, or Care, or Graciouſneſs. And a Thankful Patience, that continues ſenſible of my Com-

Comforts and Supports, as well as of my Sicknesses; and that owns all my present Sufferings to be far below my deserts, and all my past and present Mercies to be infinitely above them.

And make me perfect, O! my God, in this Patience. Let me tarry thy leisure, and not be hasty. Let me wait on thee, and not grow weary. But bear all, whilst I have any thing to bear, in comfortable hopes of thy Strength to support my present Weakness, and of thy Mercy to ease and deliver me at last, either by a more healthful Life, or by an happy Death, thro' the Merits of Jesus Christ my Lord, *Amen.*

2. *For Patience without reluctance, or Disquietness.*

LOrd, I humble my Self under thy mighty hand, and submit to thy Visitation. I submit my Self willingly, and will not strive, or make resistance. I kiss the Rod, instead of Quarrelling with it, and † *accept* of it quietly, as of *the punishment*

† Lev. 26. 41.

niſhment of mine iniquities; Yea, thankfully, as of the Reſtorer of mine innocence.

And in this Patience, O! Holy Father, do thou ſtill continue and preſerve my Spirit, compoſed and quiet, and eaſie to my Self. Since it is thy Will thus to afflict me, bow my Will to thine, and make me willing to bear it. And bearing it willingly, let it not anger or diſcontent me. Yea, O! my God, I truſt to thee, to lay no more upon me than I can bear; Oh! let that Truſt keep me, without Fears and Diſtractions under my Burdens. I bear only what I moſt juſtly deſerve, Oh! let that ſtop me from complaining. Nay, I bear infinitely leſs than I have deſerved, and ſtill injoy abundance of Mercies after I have deſerved to loſe all; Oh! then let me not fall to accuſe thee for thine inflictions, but rather to accuſe my ſelf for my evil Deſerts, and to thank thee for my moſt undeſerved Comforts.

Set a watch upon my Tongue therefore, O! righteous Lord, and ſuffer it not to vent it ſelf in any fretful or froward Speeches; nor to

make my Sufferings ſeem bigger, or my Comforts and Supports ſeem fewer, or thy moſt tender and undeſerved Mercies to me in my Diſtreſs, ſeem leſs than they really are. But if the painful agitation of my Spirits muſt iſſue out in Crys, Lord, let my Crys be, not at all to accuſe, but only to juſtifie thy Viſitations, and to expreſs my own Sorrows, and implore thy Mercy and ſeek help from thy Grace, thro' our Lord Jeſus Chriſt, *Amen.*

3. For *Patience without Dejection of Spirit, and without Haſtineſs for eaſe.*

AND help me, O! Almighty God, to bear my Load without being caſt down. For whatever my Burden be, I have thee for my ſupport, and therefore ſhould not faint, or ſink under it. Thy ſure Promiſes are my Confidence, and thy Almighty power is my defence; O! then let not any Greatneſs of my Tryals, or Senſe of my own weakneſs, make me afraid.

And

And give me long Patience in bearing and waiting, O! my God, if my relief from thee doth not come ſuddenly. And let me not fooliſhly preſcribe to thee, by what means, or Medicines thou ſhalt eaſe me under my Maladies, or deliver me from them, or at what time thou ſhalt do it. For 'tis more than enough for me, if I may be allowed to have theſe Mercies at all, tho' by any means, or at any time: and it is always beſt for me, to have them in thy way, and at thy time. Thou knoweſt beſt how to ſuccour and ſave me, and when it will moſt ſenſibly affect me, and ſerve thee.

Oh! then, that I may fix no times of eaſe to my ſelf, but expect them from thee. That I may tarry thy leiſure, and not think thee long. That I may Patiently abide, if thou delayeſt, and not miſtruſt thee. Yea, Patiently abide always, and not grow weary; but ſtill think with my ſelf, *yet a little while*, and he will ſhew forth his Mercies, and fulfill his Promiſes, and I ſhall find the eaſe and deliverance which my wearied Fleſh deſires, in the exchange of my Sick-

neſs, either for the Comforts of health, or for the reſt and joys of Paradice, thro' my deareſt Lord and Saviour Jeſus Chriſt, *Amen.*

4. For *Patience with Friends, and Attendants.*

I.

AND together with this Patience towards thee, give me Patience, O! merciful Lord, towards all thoſe, who friendly, or charitably miniſter to me, and attend about me.

Keep me from being humorſome, and ſhewing Croſsneſs to their good Counſels; or from being cauſeleſly angry, and Exceptious, againſt their kind Services. And if any evil Accidents, or Indiſcretions happen, let me not fall unquietly to aggravate them, or burſt out into any paſſionate or opprobrious words thereupon.

But enable me always, O! Father, to ſhew my ſelf pleaſed, and obliged, with the leaſt kindneſs, which they do for

for me, or about me; and to interpret all miſ-chances favourably; and to paſs over things with Eaſe and Gentleneſs, which are not done for me to my deſire. And on all occaſions, to make it my ſtudy, to give them no more trouble than needs to help me, nor any cauſe to repent of their officious care, or to grudge at what they do for me: which, as I receive with Thankfulneſs, ſo I humbly beſeech thee in thy goodneſs, moſt mercifully to repay to them and theirs, for Jeſus Chriſt's ſake, *Amen.*

2.

AND, Lord let me ever bethink my ſelf, that my own Pains and and Weakneſſes will keep me troubleſome to my ſelf; and that while I am ſo, I am in no good Diſpoſition to be pleaſed with others, altho' what they do for me be really fit to pleaſe me, were I in a Temper to be pleaſed with it as I ought to be. And that 'tis very hard, even for a diſcreet and kind Care,

to do all things acceptably to a pained and ſickly Body. And therefore, that I ought to take all well, and not to quarrel with what they do for me, which is always well meant and done kindly; yea, and it may be wiſely too, tho' it happens not to hit with my diſeaſed Fancy.

Oh! then, Holy Father, that I may conſider upon every occaſion of offence with them, that at the beſt I am very troubleſome to them. And that all they do for me, is out of kindneſs, which ſhould be kindly taken. That much of it is pure Charity, which in this Eſtate I cannot recompence to them, by taking their troubles upon me, as they do mine upon them. And that it is a ſmall thing, to return Good-will and hearty thanks, where I have nothing better to repay: And to be pleaſed with their love and kindneſs, tho' I am not eaſed by their Performance: And to ſtudy to pleaſe them with my kind acceptance, who have no other aim, than to oblige and eaſe me by their friendly and charitable Offices, and

when

when they can do no more for me themſelves, to ſeek to thee for the reſt, and recommend me by their Prayers to thy help and mercy, thro' Jeſus Chriſt our Lord, *Amen.*

5. For *Patience with ones ſelf, and with the Heavineſs and Brokenneſs of their own Spirit under Sickneſs.*

I.

O! moſt Gracious God, when I am moſt burden'd with my heavy Load of Pains and Weakneſſes, give me Grace, I humbly intreat thee, to gather up what thoughts and powers I have left, and to employ them all to bear it Patiently. And when I am a little more at eaſe, let me be ſure to praiſe thee for the eaſe I find, and to improve my eaſe and return thee Thanks, in a tribute of Godly Prayers, and of holy thoughts and Meditations.

Make me look upon my Prayers, O! Lord, as my ſureſt ſupport, and as my beſt Employment. And ena-

able me always, to be glad of any helps in them, and of any eaſe and leiſure for them, and to be ſincerely careful then to put them up the beſt I can.

But when I do this the beſt I can, let me not fear that it will offend thee, or endanger me, becauſe in this State of Pain and Sickneſs I can do it no better. For my Bodily indiſpoſitions, and my troubled Fancy, and broken Thoughts, O! my God, are part of my Diſeaſe, wherewith thou tryeſt my Patience. And as thou expecteſt from me, that I ſhould bear with them, as with an affliction of thy ſending, ſo thou wilt Graciouſly bear with them too, for our Bleſſed Lord and Saviour Jeſus Chriſt's ſake, *Amen.*

2.

FOR thou, O! merciful God, conſidereſt our State, and makeſt all juſt and reaſonable allowances for the weakneſs of it. And therefore thou wilt not exact of me to ſeek to thee, with the Vigour and ſtrength of

of healthy Faculties, or with ſuch uninterrupted continuance and attendance as requires the ſame, after thou haſt taken my health and ſtrength away.

But thou doſt, and wilt accept, O! Gracious Lord, of a feeble Prayer, from a faint and feeble Spirit: and of a ſhort one, from a mind of broken thoughts, which is ſoon ſpent and wearied, and cannot attend to any thing long. Nay, thou Graciouſly acceppteſt, even of a Sigh, or a Groan, of a devout Wiſh, or of a ſudden Breathing, and ſhort Act, of holy Love, or of humble Reſignation, of Faith, or of Patience, when the decays and Drowſineſs of a Spirit almoſt ſpent and ready to faint, will ſuffer us to put up nothing elſe.

Oh! then that I may bear with my ſelf, and with the feebleneſs and faintneſs of my own Spirit, in my religious Services under my Sickneſs. And when I am the moſt languid and liveleſs in any ſpiritual Acts, make me remember, that 'tis thy Bleſſed Will, to ſend this State of weakneſs upon me. And that all the while I am bearing thy Will pa-

tiently, I am pleaſing thee: and that every moments Reſignation of my Will thereto, is an holy Offering. Let me conſider, that I recommend my ſelf to thee, by the patience of hope, and by meek Suffering, when I have no ſtrength left to do it by Labour and Action. Nay, that in the hight of my Diſability, even my weakneſs, and Bodily indiſpoſitions are vocal for me, and move thy Pity, which in thy due time will give me eaſe and Deliverance from them, and Graciouſly allow for my Faintneſs and accept of my poor Services under the ſame, thro' the Merits of our moſt Bleſſed Lord and Saviour Jeſus Chriſt, *Amen.*

6. *A Prayer for the helps to Patience.*

O! Bleſſed Lord, under all my Grief and Miſery, help me, I humbly and earneſtly beſeech thee, to all thoſe good Diſpoſitions, and wiſe Thoughts and Conſiderations, which may make it eaſie to me.

Keep me humble, O! God, and I ſhall quietly ſtoop to my Burden, and

and not complain. Teach me to deny my ſelf, and my own deſires, and I ſhall contentedly bear my Croſs. Let me have hope in thee as an Anchor of reſt, and keep me from doubting of thy Love, and from miſtruſting thy Grace and ſure Promiſes, and I ſhall bear up under my Load, yea, bear up with Comfort, and in thy due time ſee an happy end thereof. Give me Peace in my own mind, and I ſhall be the ſtronger to endure the troubles of this World; and thy Comforts in my Soul, ſhall ſupport and defend me, againſt all the Storms and Tumults that are raiſed in my Body.

And, Lord, let me not ſtand to reckon up my Sorrows after they are paſt, and to renew them to my Self by calling them over again in a painful Remembrance. Eſpecially, let me not aggravate them to my Self, by envious Reflections, and diſcontented Compariſons with the eaſier ſtate of others. Nor let me anticipate them by frightful Imaginations before they come, and when by thy Grace they may very likely never come: or any other ways create

Sorrows

Sorrows to my ſelf, where really thou doſt not ſend them. But keep me from all ſuch Reflexion on them, as ſerves not to reform me, but only to afflict me; and as tends not to enable me to bear my Pains, but only to give Strength and quickneſs to them, and Feebleneſs and Trouble to my ſelf.

And Grant, O! Holy Father, that forgetting ſtill what is paſt, I may every moment ſet my ſelf with all my might, to bear what lyes upon me at preſent. And that under the ſame, my thoughts may all buſie themſelves, in juſtifying thy Goodneſs, and Arraigning mine own wickedneſs; and in caſting about, how I may bear my Affliction patiently and devoutly, and learn Obedience thereby, and how I may be comforted under it at preſent, and turn it to my everlaſting eaſe and joy in the end, thro' Jeſus Chriſt my Lord, *Amen*.

7. Prayers *containing Motives to Patience.*

I.

LOrd, make me Patient under all I ſuffer, becauſe it is thy doing, and my Deſerving. Make me look upon my Afflictions, as Tokens of thy Love and Care of me, which are not ſent upon me, till they are needful for my good and for thy Glory, and which tho' they are troubleſome are yet exceding wholſome. For they come, to keep my Soul from being corrupted, and loſt by Eaſe and Pleaſures; and to cure me of my Errors and earthly Afflictions, and of my Forgetfulneſs of better things; and to raiſe my Heart to thee, on whom it ſhould always fix, and from whom it ſhould never ſtray.

And keep me ſenſible, O! Almighty God, that impatience doth only double my Diſeaſe. That it makes me troubleſome to others, but moſt of all unto my ſelf. And that

that it provokes thy wrath, inſtead of diverting it, and makes more ſeverity neceſſary to break my Spirit, when leſs will not ſuffice to bend it to thy Yoke.

Whereas humble Submiſſion to thy Will, O! Lord, is the readieſt way to have mine own; and my bearing thy Rod with Faith and Patience, and hearkning to the voyce thereof, is the readieſt way I can take of haſtning on my own Deliverance. For when there is no hindrance thereto from other wiſe ends of thy Providence, thou art wont to grow weary of uſing the Rod, after it has ſhow'd us our Errours; and art inclined to ſpare us, when we ſubmit our ſelves: Not ſmiting us, for any pleaſure and delight thou takeſt in the Pains of thy Servants; but to bring down our Spirits, and to purge away our Sins, that we may be fit and duely qualified for thy Love, and for our own everlaſting Happineſs, thro' the Merits of our dear Lord and Saviour Jeſus Chriſt, *Amen*.

2. And

2.

AND tho' my Pain and Sickneſs is hard to be born, O! Gracious God, yet keep me ever mindful, that there is need of much heat * *in the Furnace*, to fine *the gold*, and to purge away the Droſs. That I need to bear ſome Hardſhips to prevent worſe, and cannot be torn from my Sins, and from thy Wrath, without ſome violence. Yea, Lord, that it is a Favour to me, and very deſireable, to be viſited with theſe ſhort Pains, which thy Grace and my Patience will turn at laſt into durable Joys; rather than to be let alone in my Sins, to lye down without eaſe or remedy in everlaſting Torments. * Eccluſ. 2. 5.

And whilſt I am bearing my hard Lot, make me know, O! Father, that all thy Promiſes of Grace and help in time of need, are ſure and ſtedfaſt. That thou tenderly conſidereſt my weakneſs, both in ſending of my Sorrows, and in proportioning of my Succours. That thou heareſt all my Groans, and pitieſt them,

them, and wilt find a cure or put an end to them, in thy due Time. And that thou art moſt ready to accept of my humble Repentance to appeaſe thy wrath, making ſuch allowances for my frailty and Forgetfulneſs, as our needs do require, and as thine infinite Mercy and Goodneſs, and thy Goſpel Promiſes do bid us comfortably hope for, thro' the Merits and Mediation of our only Saviour and Redeemer Jeſus Chriſt, *Amen.*

3.

AND whatever my Hardſhips and Sorrows be, O! God of Patience and of all Conſolations, make me conſider, that this World is the place of Sorrow and Trouble, whereof all muſt expect to bear their ſhare. That we need theſe Embitterments of Life, to reconcile us to the thoughts of Death, and to awaken our Preparation for it. That Patience is one of the principal Virtues, which we have to learn and exerciſe whilſt we Live. And that if the exerciſe of it is hard, it will anſwerably be exceeding happy, and moſt highly rewarded. And

And let me remember moreover, O! Lord, that the more Tryal we have here of our own Patience, the more Proof we have withal of thy Grace and Faithfulneſs, and the greater is our hope of a more abundant joy and Bleſſed recompence. And that a little waiting and endurance uſually lets us ſee, how good and Gracious thou art, in removing what lyes hard upon us: However, that the Reſt and Comforts of the next World, will abundantly ſatisfie and make amends for all.

Yea, and even here, O! Lord, let me conſider, that Patience under my Burdens makes them lighter, and my Condition better; giving me preſent eaſe in this Life, as well as more abundant hopes in the Life to come, That 'tis beſt for thy Will, to take place of mine, and to chuſe for me, both whether, and when, and how I ſhall be eaſed of them. And that if I ſtruggle againſt thy Will, I cannot reſiſt it. But by bearing it patiently, I do not only ſubmit to neceſſity, but ſhew an Act of Obedience and Duty, which will pleaſe thee, and in the end will far more

more profit me than my Pains do at preſent afflict me, thro' my Bleſſed Lord and Saviour Jeſus Chriſt, *Amen.*

4.

AND Grant me Grace, O! Lord, always to bear in
† 1 Pet. 2. 11. mind, that I am here but as † *a Stranger*, and that theſe Decays will carry me home. That whilſt I am here
* 2 Cor 5. 6, 8. * *in the* Body, *I am abſent from the Lord*, and ſtill as I am leaving my Body, I am haſtning to him. And that my poor Soul is now a clogg'd and a cloſe Priſoner in Fleſh, and theſe Pains and Weakneſſes are come to ſet it free.

And let me remember, O! Father, that theſe Sorrows, which I endure in my paſſage to Reſt and Peace, are common to men. Nay, they are the Lot of good men, who are often exerciſed with a greater meaſure thereof, becauſe here is all the Place † *of their evil things.* They are not
† Luk. 16. 25. only incident to us, but Profitable for us, and the beſt have need of them. For even the Bleſſed Jeſus himſelf

himſelf, † *tho he were a Son, yet learned he Obedience by the things which he ſuffered.* He bore the Croſs, before he wore the Crown: and *we* are firſt † *to ſuffer*, that *we may alſo Reign with him.*

† Heb. 5. 8.

† 2 Tim. 2. 12.

And I willingly ſubmit to follow, where my Bleſſed Lord has lead the way, and to take Pain and Sorrow in my paſſage to everlaſting Life and Joy, as he has done before me. Only, O! my God, be thou with me, as thou waſt with him; and let me have thee for my Support and Comfort under all my Sorrows whilſt I live, and for my Bleſſed Portion when I die, thro' Jeſus Chriſt my Lord, *Amen.*

VIII. Prayers

VIII. Prayers *for Spiritual Improvements by Sickneſs.*

I.

O! Moſt Gracious and Merciful God, I receive this ſickneſs as thy Monitor, to put me upon conſidering and amending the Errors of my Life, and on making preparation for my Death.

And let no flattering hopes of life, O! Lord, delay or ſlacken my Repentance, or keep me from ſetting my Soul in order. But give me Grace to make uſe thereof, as if I were ſure it would be, what for ought I know it may be, a Sickneſs unto Death. And therefore let me now begin, to repent of all my ſins with that exactneſs, as he ſhould do who thinks this is like to be the laſt time. And to order all my Actions with that uprightneſs and holy care, as befits him who is going to give an

an account of them. And to be ſo perfect in putting on all the Dreſſes of a Religious Spirit, as he who expects to have no place afterwards for filling up any Omiſſions.

And on my Sick-bed, Holy Father, let Holy Prayers be my Employment and Delight. And make me look on ſhewing Patience, and exerciſing Faith, and perfecting Repentance, to be my buſineſs, for thoſe remaining moments, which I have ſtill to ſpend on earth. Oh! Let me have as little to do with Vanity, and as much intercourſe with thee my God, and exerciſe of all Heavenly Thoughts and Virtues, as I can; that being uſed to that bleſſed Employment of Beatified Spirits, I may be fit for their Society, and prepared everlaſtingly to injoy thee in Glory, through Jeſus Chriſt our Lord. *Amen.*

2. AND,

2.

AND, Lord, do thou, whose Glory it is to bring good out of evil, and Light out of Darkneſs, turn my ſickneſs, which comes as the puniſhment of my ſins, into the means of my obedience. Make it the inſtrument of thy Grace to bring me to my ſelf, and to call me off from Sin and Folly, which have been the Parents of all our pain and miſery. Let it bring Innocence and Watchfulneſs to my Spirit, and peace and comfort therein; and then my Afflictions ſhall paſs for Favours, and I will give thee thanks and praiſe for my Correction.

When it waſts and brings down my Spirits, O! Father, cauſe it alſo to tame and bring down my Paſſions, and all violent Motions. In my low Eſtate, make me meek and lowly. And let the ſenſe of my wants and weakneſs, cure me of all Self-Confidence, and carry me out wholly to depend on thee. Under the Terrors of thy Power, poſſeſs me with holy awe and fear. And whilſt my

my pains make me forgetful of other things, let me not remember the wrongs I have received, nor be high in reſentments of them

Let the dulneſs alſo of my Senſes, O God, mortifie all Carnal Appetites, and the unſavoryneſs of all worldly Vanities, cure me of all inordinate fondneſs for them. Oh! Make my love of Earthly things, and all my ſinful Luſts and Self-eſteem to die before me, and let my Sickneſs kill them, and ſave my Soul alive.

And grant, O! Lord, that the trouble which I find there is in wanting thy Mercies, may keep me duly ſenſible of them, and thankful for them, whilſt I enjoy them. And let the feeling of theſe Sorrows in my ſelf, touch me with Pity and Compaſſion for the Sufferings of others, whenſoever I ſee them exerciſed therewith.

And make me ever think, O! Holy Father, that I get more in being thus made better and wiſer by my Afflictions, than in being deliver'd from them: And count nothing ſo good for me, as to be brought thus to know my ſelf, and to know and

ſerve

ſerve thee, and to be put in the ſure way of obtaining thine everlaſting Mercy, thro my moſt Bleſſed Lord and Saviour Jeſus Chriſt. *Amen.*

3.

* 2 Cor. 4. 16. AND if as * *my outward man decays, my inward man be* thus *renewed*, I will bleſs thy Name, O! Merciful God, for the kindneſs of theſe hard Providences, and acknowledge to thy praiſe, that † *thou in very Faithfulneſs haſt cauſed me to be troubled.* For thou giveſt me better things, than thou takeſt away. The bringing down my Body, is for the inrichment of my Soul, which is my better part. And this ſmiting and wounding of my Fleſh, is for the healing and binding up my Spirit, which is the trueſt way to do me good.

† Pſ. 119. 75.

Oh! then, that inſtead of dreading thy Viſitation as my Scourge, I may receive it as my Medicine. That I may not repine at its making me weak in Body, but rather rejoyce that it makes me ſtrong in Spirit. And give thee thanks, for thy kindneſs,

neſs, and my comfort in thy Corrections, which are to make me good, that thou mayeſt make me happy, and give me everlaſting Reſt and Bliſs with thee, thro' Jeſus Chriſt my Lord. *Amen.*

IX. Prayers *for the Bodily Needs and Deſires of Sick Perſons.*

1. For *Eaſe, when Sickneſs grows very painful or troubleſome.*

1.

LORD, look upon mine Adverſity and Miſery, which call aloud to thee for eaſe. For [* *I am wither'd like graſs, and my Bones will ſcarce cleave to my skin.* † *My heart panteth, and my ſtrength faileth me, and mine eyes are grown dim.* And] *there is no ſoundneſs in my fleſh, becauſe of thine anger, nor reſt in my bones becauſe of my ſin.* [Yea, * *my bones are burnt as*

These Expreſſions within the Hooks [] the ſick Perſon muſt uſe or omit as he finds they do or do not ſuit with his own caſe.

* Pſ. 102. 4, 5.

† Pſ. 38. 3. 10.

* Pſ. 102. 3.

† Pſ. 38.6. *an Hearth*, and] *I* † *go mourning all*
* Job 7. 3, 4. *the day long, and* * *wearisom nights are appointed to me, and I am full of toſſing to and fro unto the dawning of the day.*

This thou knoweſt, O! My God,
† Pſ. 38.9. for † *my groaning is not hid from thee.*
* Iſ. 64. 9. Oh! * *Be not wroth very ſore, nor re-*
† Pſ 71.9. *member iniquity for ever.* † *Caſt me not off*, when I need moſt to ſeek to thee, *nor forſake me when my ſtrength faileth me* But hear me, and eaſe me, O! Lord, for thou delighteſt in Mercy. Hear me, for I cry unto thee, yea I cry unto thee all the day.
* Pſ. 79.8. Hear me * *ſpeedily, for I am brought very low*; and make no long tarry-
† Pſ. 119. 82. ing, for † *mine eyes long ſore for thy word, ſaying, when wilt thou comfort me?* And though my fleſh, and my heart fail me, yet let not thy Mercy, and thy Word fail me. For I ſtill reſign, and truſt my ſelf to them; and in my greateſt weakneſs and extremity, thou, O! Father, art my ſtrength and my portion for ever, thro' Jeſus Chriſt my Lord. *Amen.*

2. O!

2.

O! Moſt Gracious God, my pains are extreme, and too heavy for me, have pity upon me, and lighten them. † *Correct me in meaſure*, and conſider that I am but a feeble and frail Creature. In * *thine anger remember mercy*, for I humbly ſubmit my ſelf, and return to thee. And Oh! Give me that tractableneſs and ingenuity of Spirit, that will be check'd with a word, and eaſily call'd off from evil, and will not need any long or ſharp methods of correction to reclaim me.

† Jer. 30. 11.

* Hab 3. 2.

I have waited for thy Relief, O! Father, give me the comforts of it. Yea, † *Mine eyes long ſore for thy word, and are even waſted away with looking for thy ſaving health*; let them ſee it, and be ſatisfied therewith. Oh! ſhew me thy mercy, and that ſoon, for my need thereof is great. And think upon me as concerning thy word, for I truſt to it to lay no more upon me than I can bear, and to ſend me ſeaſonable help and eaſe at preſent, and everlaſting Reſt with

† Pſ. 119. 82. 123.

thee in the end, thro Jeſus Chriſt my Lord. *Amen.*

A ſhort Prayer *on receipt of Eaſe, or abatement of Pain, or Sickneſs.*

BLeſſed be thy Mercy, O! my God, which pitieth me in my Miſery. * *As a Father pitieth his Children*, when they cry out in the extremity of their pain, ſo haſt thou pityed me. † *Thou haſt chaſtned me ſore, but thou haſt not given me over unto death*; * *thine anger is turn'd away, and thou haſt eaſed and comforted me.*

* Pſ. 103. 13.

† Pſ. 118. 18.

* Iſ. 12. 1.

Lord, my Soul ſhall love thee, and ſing of thy Mercy. And in my Diſtreſs I will always truſt thee, and not be afraid. For thou art our ſtrength whilſt we ſuffer, and our moſt merciful Deliverer when we are able to bear no more, for our Bleſſed Lord and Saviour Jeſus Chriſt's ſake. *Amen.*

2. A Prayer *for Strength under the ſame.*

GIVE me ſtrength, O! Lord, to ſtrive with my Diſeaſe, and to bear the weakneſs of Nature. And ſtrengthen my Spirit, to withſtand all its Temptations; as well as my Body, to bear its Diſeaſes. O! Enable me to reſiſt the Devil, and to ſuppreſs all ſtirrings of ſin and folly. To beat back all motions of corrupt Paſſion, and not to loſe the due Government of my ſelf thro exceſs of pain; but to ſhew my ſelf mighty thro thee to bear all patiently, and to fortifie my weakneſs by a firm Faith and unſhaken Truſt in thy Grace and ſure Promiſes.

Lord, if I have no ſtrength but my own, every weight will bear me down. But if thou wilt ſupport me, nothing will be too heavy for me, becauſe nothing is too hard for thee. But † *thy ſtrength will be made perfect in my weakneſs*, and thy Grace is ſure to overcome my Corruptions, and thy Comforts to give me Eaſe, † 2 Cor. 12. 9.

thro' my moſt Bleſſed Lord and Saviour Jeſus Chriſt. *Amen.*

3. A Prayer *for Deliverance from them.*

DEliver me, O! my God, for I ſeek unto thee to help me; yea, I ſeek unto thee early, and continue ſeeking all the day long. Thou delighteſt in Mercy, deliver me for thy Mercies ſake. Thou haſt * promiſed *to be with us*, and *help us in trouble*, † *Deliver me for thy Righteouſneſs.* Thou art Glorious in might to help our weakneſſes, * *Deliver me in thy ſtrength.* Thou haſt formerly been my ſuccour, Oh! be ſo ſtill. And † *our Fathers hoped in thee*, and were delivered; let not my hope in thee periſh, or be put to ſhame, more than theirs was. Save me, O! Almighty Lord, and make haſt to my help: *And* * *men ſhall know that it is thy hand, and that thou haſt done it*, and learn thereby both to give thee Praiſe, and to make thee their ſtrength and confidence, thro' Jeſus Chriſt our Lord. *Amen.*

* Heb. 13. 5, 6.
† Pſ. 31. 1.
* Pſ. 54. 1.
† Pſ. 22. 4.
* Pſ. 109. 25.

4. Prayers

4. Prayers *for longer Reſpite, and Recovery from Sickneſs.*

1.

O! Almighty Lord, in whoſe Hands are the Iſſues of Life and Death, look in Mercy upon theſe Decays of Nature which my Diſeaſes hath made, and repair them, and † *ſpare me a little, that I may recover my* Health and *Strength* again. † Pſ. 39. 13.

I do not deſire Health, O! my God, to conſume it in Idleneſs. Nor out of Fondneſs for the gay Pleaſures and Pomps of this World, that I may be ſtrong to purſue them. For I believe and know them all, to be Vanity, and Vexation of Spirit. I lift my Heart above them, and do by no means deſire to have this Earth for my home, or to take up with them for my Portion. For I love thee and thy ways, O! Dear Lord, above them and their Delights; and will harbor no love of them, but what is ready to ſubmit them all to thee, when thou art plea-

ſed to take them away, and which will never ſin againſt thy Laws to ſecure them to my ſelf, nor uſe and injoy them as the Treaſures of my home, but only as the helps of my Pilgrimage.

But I deſire it, if it may ſeem fit to thee, O! God, that I may be fitter for thy Work, and more able to labor in thy Service. And that I may be more perfect in my obedience, before I am call'd to give up my Accounts. [And becauſe I am ſtill willing, if it may pleaſe thee, to be an inſtrument of thy care and good Providence towards thoſe, who by Nature, or Friendſhip are committed unto me.] And the guift thereof I ſhall thankfully aſcribe unto thee, and praiſe thy Power and Mercy for the benefits of my Recovery, thro' my Bleſſed Lord and Saviour Jeſus Chriſt. *Amen.*

This clauſe within the Hooks, [] may be uſed or omitted, as beſt ſuits with the Petitioner's own caſe.

2.

I know, O! Lord, that thou canſt ſoon reſtore me when thou pleaſeſt, and that if † *thou do but ſay the word I ſhall be whole.* And I believe

† Luk. 7 7.

lieve that thou wilt restore me, if it is best for thy Glory, and for my good, and for the wise ends of thy Providence in this World. And therefore tho' I do heartily desire it, yet I humbly submit the same to thee. For I am no where so safe as in thy choice, and therefore I leave thee to determine still, whether thou shalt be honour'd and my poor Soul benefitted, by my Life or by my Death; whether by me in a state of Health, or in a state of Sickness.

But when thou hast chosen and fixt my condition for me, then, Lord, I beg of thee, and I beg it earnestly, that I may receive it willingly and thankfully; and that *I* may have Grace wisely and faithfully to discharge all those Duties which thou requirest from us under the same. And that *I* may always find, both my Tryal temper'd to my weakness, and my self still comforted and supported under it by thy Grace, thro' Jesus Christ our Lord. *Amen.*

5. Prayers *on taking Phyſick.*

1.

O! Gracious Lord, [direct the Counſels of thoſe who preſcribe to me, and] proſper the Medicines which are to give me eaſe, or ſtrength. But let not my confidence in them, take off any thing of my eye or dependance upon thee. † *For Man lives not by bread*, nor recovers by Phyſick alone, *but by every word out of the mouth of God*, to give a Bleſſing unto both. And if thou biddeſt them, the things or Accidents which I do not think of, or ſet leaſt by, ſhall recover me.

† Mat. 4 4.

Oh! therefore, as their part is the care, ſo let thine, O God, be the Bleſſing, and mine the Comfort: And as *I* ſhall love them as thy inſtruments, ſo *I* ſhall own thee for the Author of my Mercies, and to thee ſhall *I* give Thanks, and pay my Vows and Services, thro' my dear Lord and Saviour Jeſus Chriſt. *Amen.*

2. Lord,

2.

LORD, let not my desires of Health, ever make me yield to seek Remedy from Charms or suspected means, or apply my self to Dealers with Familiar Spirits. Let me not resort to thy utter Enemy, who sets up this way against thee; nor fall again to seek him after *I* have solemnly renounced him in my Baptism; nor fondly flatter my self with hopes of receiving good, from the Grand Author and Plotter of all evil, who then only seems to cure when he ceases to kill, and doth not cease to torment a Body but when he hopes thereby to ensnare or destroy a Soul. But give me patience to wait for Life and Health in thy ways, that I may always owe the same to thee, and wholly devote them to thy Service, thro' Jesus Christ my Lord. *Amen.*

6. Prayers *on want of Sleep.*

1.

* Pſ. 77. 4. O! Righteous Lord, * *thou holdeſt mine eyes waking*, and in the Night Seaſon I take no reſt. *I* ſeek ſweet Sleep to eaſe my pains, and to recruit my Spirits: *I* ſeek it earneſtly, but *I* can not find it; and if † Dan. 2. 1. I ſeem to have it faſt, † *it* ſuddenly *breaks from me.*

But, O! Merciful God, let it not always flee away, but let my wearied eyes at length lay hold of it, and * Jer. 31. 26. make * *my ſleep ſweet unto me.* Conſider my wearineſs, which calls aloud for reſt; and my weakneſs, which greatly needs refreſhment. And give my labouring Spirits eaſe, that reſtleſs agitations, or inceſſant pains, may not always keep me awake.

Or if my Spirits muſt not be allured by eaſe into ſound ſleep, or at leaſt into ſoft Slumbers; let them however be born down into it by the weight of my Sorrows and their own

own wearineſs, that I may a little forget my Troubles, and recover ſtrength to bear any new returns thereof, till thy Bleſſed time ſhall come of ſending me deliverance from the ſame, either by the Bleſſing of Health, or the infinitely greater Bleſſing of Heaven, thro' Jeſus Chriſt my Lord. *Amen.*

2.

AND whilſt thou keepeſt mine eyes awake, O! Lord, keep my Heart watchful, and make me ſeek both to divert my Sorrows, and to eaſe and comfort my ſelf, by employing my Thoughts well.

Oh! That I may fall † *to remember thee on my Bed, and meditate on thy ways* and Promiſes *in the night Watches.* † Pſ. 63. 6.

That I may * *commune with mine own Heart, and diligently ſearch out my own Spirit.* * Pſ. 77. 6.

That I may remember thy tender Mercies, and Gracious Dealings towards others; and call to mind the Bleſſed end of Patience, and how careful thou art ſometimes to give us eaſe whilſt thou denyeſt

us ſleep, at others to ſend us ſleep too when we are not fit any longer to ſubſiſt without it. Yea, that in thy due time, thou wilt bring us to that Bleſſed State, where they ſleep away no happy Minutes, but wake continually to injoy the ſame, as Angels do, and where their Eyes never take ſleep, nor ever need or deſire it.

And let theſe Thoughts comfort me, till thy Grace and Mercy ſees fit to give ſleep to my Eyes, and deliverance from my Sorrows, thro' my deareſt Lord and Saviour Jeſus Chriſt. *Amen.*

7. A Prayer *of Friends for the ſick under exceſs of Sleep, and when they apprehend danger by it.*

O! Merciful God, let not this deep Sleep, which is fall'n upon thy Servant, prove the Sleep of Death. Make it the Sleep of a recovering Perſon, to relieve and revive † him, not to carry him off, and awake him out of it in thy due time, to offer thee praiſe, and to la-

† or her.

bour

bour ſtill among us in doing thee Honour and Service.

But if thou haſt order'd thereby to take him to thy ſelf, Lord, remember and accept of all his former Prayers, and Repentance, Faith, and Patience. Look not upon his ſins, but to pardon them; nor on his weakneſſes, but to pity them. And when he awakes in the next World, let him find himſelf ſurrounded with Light and Bliſs inſtead of his Sick-bed Sorrows, and awake to Eternal Life, with thee in Glory.

Lord, hear us, for this thy weak Servant in Diſtreſs. Hear our Prayers for him, who ſeems not able now to offer up any Prayers to thee for himſelf. And accept both him and us, to the Bleſſed injoyment of thy Love, and hopes of thy Mercies, thro! Jeſus Chriſt our Lord. *Amen.*

8. A Prayer *of Friends for the Sick, when they are Light-headed, or apprehend danger thereof.*

LORD, in this extremity of pain and ſickneſs, keep thy Servant in † his Senſes, and let him not want the uſe of Reaſon when he ſtands moſt in need of its Succors.

† or her.

Let not his Diſeaſe tranſport him, into vane, or violent Ravings. And much leſs let the Enemy abuſe his Fancy, when he himſelf has loſt all good uſe thereof, and poſſeſs it with any frightful or ungodly Thoughts and Illuſions.

But whatever he ſays or doth, amiſs, or indecent, under ſuch Diſturbance and alienation of mind, impute not the ſame to him as his ſins, O! Lord, whilſt his Reaſon can neither underſtand nor refuſe them; and whilſt that, which takes away the uſe of his Reaſon from him, is only his Diſeaſe which is of thy ſending. But impute them to the buſie working of the Adverſary, upon an ungovern'd imagination:

And

And give thy Servant his Senſes again, that he [† may diſclaim all the evil which he ſaid or did whilſt he knew it not; and that he] may watch againſt the Enemy, and may ſee his own wants, and earneſtly implore thy Grace and Mercy for the ſupply thereof, through Jeſus Chriſt our Lord and Saviour. *Amen.*

† This Clauſe within the Hooks may be left out when he has ſaid nothing amiſs under the want of his Senſes.

X. Prayers

X. PRAYERS *for certain kinds of Sickneſs.*

I. For *Women with Child.*

Scriptures for Women with Child.

1. Before their Travail.

UNTO *the Woman God ſaid, I will greatly multiply thy Sorrow and thy Conception; in Sorrow ſhalt thou bring forth Children,* Gen. 3. 16.

For *the Woman being deceived, was* firſt *in the Tranſgreſſion.*

Notwithſtanding ſhe ſhall be ſaved in Child-bearing, if ſhe continue in Faith, and Charity, and Holyneſs with Sobriety, 1 Tim. 2. 14, 15.

And *when ſhe is in Travail, ſhe hath Sorrow, becauſe her hour is come: But as ſoon as ſhe is deliver'd, ſhe remembreth*

breth no more the anguiſh, for joy that a man is born into the World, Jo. 16. 21.

2. In Travail.

LORD, my heart is ſore pained within me, and the Terrors of Death are fall'n upon me.

Fearfulneſs and trembling are come upon me, and horror hath over-whelmed me, Pſ. 55. 4, 5.

But *what time I am afraid, I put my truſt in thee,* Pſ. 56. 3.

Lord I beſeech thee, deliver my ſoul, Pſ. 116. 4.

Oh! *Be not thou far from me,* nor ſeem as if thou heardeſt not.

Shew ſome token upon me for good, and make haſte to help me, O! Lord, Pſ. 38. 21. 22. and 88. 17.

3. After

3. After Delivery, *she may expreſs her Devotion* in one of the Hymns *in the* Office for Churching of Women, *or in this following.*

I *Love the Lord, becauſe he hath heard my voice and my ſupplications.*

Becauſe he hath inclined his ear unto me, therefore will I call upon him as long as I live.

The ſorrows of death compaſſed me, and the pains of hell got hold upon me; I found trouble and ſorrow.

Then called I upon the Name of the Lord, 116. 1, 2, 3, 4.

And *in the day when I cryed, he anſwered me, and ſtrengthened me with ſtrength in my ſoul,* Pſ. 138. 3.

When I ſought him, he heard me, and deliver'd me from all my fears, Pſ. 34. 4.

Oh! *Sing unto the Lord, all ye Saints of his, and give thanks at the remembrance of his Holineſs,* Pſal. 30. 4.

Ye that fear the Lord, praiſe him. For he hath not deſpiſed, nor abhorred the affliction of the afflicted; neither hath he hid his face from me, but when I cryed unto him he heard me.

And *my praiſe ſhall be of him in the great Congregation; I will pay my Vows before them that fear him,* Pſal. 22. 23, 24, 25.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, World without end. Amen.

Prayers

Prayers *for Women with Child.*

1. A Prayer *for a breeding Woman, and againſt Miſcarriage, to be* uſed at any time *before Travel.*

O! Almighty Lord, who in thy Mercy haſt given me an hopeful Conception, carry it on I humbly intreat thee, to an happy Deliverance in thy due time.

Oh! let not my Child fare the worſe for mine Offences, nor deal with it according to my Deſerts, but according to thy own tender Mercies. Give it its due ſhapes, and full growth: and preſerve me from all Frights, or evil Accidents which may cauſe me to miſcarry, and in great Love and Pity both to it and me, bring it into the World at its full Maturity.

And

And Bleſs it in mind, O God, as well as in Body. Endow it with an underſtanding capable to know thee, and with an Heart well diſpoſed and ſtrongly bent to fear thee. Sanctifie it from the Womb, and receive and reckon it for thy Child as ſoon as it is mine, lent to me for my Comfort, but ever reſerved and employ'd by thee for thy Service and Glory.

And, Lord, if it may pleaſe thee, make it eaſie to me in the breeding, and in the bearing and bringing forth alſo, when the time ſhall come. And grant that in both, I may always bear my Burden with Patience, and look up to thee with Faith, and receive thy Mercies with all Humility and Thankfulneſs, thro' Jeſus Chriſt my Lord, *Amen.*

2. A Prayer, *when the time of Travel draws near.*

GIve me Grace, O! merciful God, to look for the pangs and throws of Travel, which now draw near unto me, with holy Fear, and humble Confidence in thee.

Let

Let me not come to meet them, O! Almighty Father, in a ſtupid, or careleſs Security, as one inſenſible how much the ſmart, and peril of this State, do need thy help and mercy. For nothing is fitter to ſhow us our weakneſs, nor calls more for the Succours of thy ſtrength. And therefore I diſclaim all Confidence in my Self, or other humane means: and humbly ſeek to thee, and give my Self and my poor Babe up for loſt, unleſs thou art pleaſed to ſtand by me.

But when I ſee how much I need thee, let me not miſtruſt thee, O! my God. For thou art prone to ſhew Pity, and my pangs will be ſtrong to move it. And the Preſervation of my ſweet Babe, which has done nothing againſt thee, will call aloud to thy mercy to deliver me. Thou art ready to hear us, and to help us, O! Lord, becauſe of thy Promiſe. And my Truſt is, that thy Power and Goodneſs will not be wanting to ſupport and deliver me in this Caſe, becauſe I ſee thou daily doſt extend the ſame to ſupport and deliver others; [and becauſe thou haſt

haſt ſeveral times heretofore done the ſame to my Self.]

And therefore, O! Father, I cheerfully commit my ſelf into thy hands. And look to find mercy from thee, as one who abſolutely needs thee, and humbly truſts to thee. For mine eyes are unto thee, O! God, and to thee alone, to give me convenient Courage to meet my pangs, and ſtrength to bear them, and to give me Patience to wait on thee, and a ſafe Deliverance at thy due time, for our Lord Jeſus Chriſt's ſake, *Amen.*

III. Prayers *in time of Travel, one or other whereof may ſtill be recited by her Self, or read to her by her Friends, as often as ſhe pleaſes.*

1.

LOrd, now my Sorrows have got hold upon me, let thy ſtrength come in to ſupport me. Oh! let not my Burdens come faſter upon me, than thy Succours do. But give me Patience to bear my Pains, and quietly to wait thy time of eaſing them. Give me Faith to relye upon thy

Mercy and Promiſes, and to believe that they will be ſhewn towards me, and fulfilled upon me in their Seaſon. Give me Comfort under my pangs, and after them. And as thou haſt enabled me to conceive a Child, and to bear it hitherto in my Womb; ſo now to Crown thoſe Bleſſings, give me ſtrength to bring it forth at its full time, and, if it may pleaſe thee, neither let my Pains be too ſharp, nor too long, before I am happily delivered of the ſame, for my deareſt Lord and Saviour Jeſus Chriſt s ſake, *Amen.*

2.

O! Almighty God, do thou direct the Counſels, and Endeavours of thoſe, who charitably Miniſter about me. Guide them to ways, that are moſt for mine and my Childs ſafety and eaſe; and of quickeſt diſpatch. Oh! let thy Counſel, and thy hand, go along with theirs, for they can do nothing without thee. Let me now be thy Care, for thou art my Confidence. And ſave and deliver me, for now is the hour of my extreme need, and of thy

thy ſhewing Pity and Mercy on me, thro the Merits and Mediation of my deareſt Lord and Saviour Jeſus Chriſt, *Amen.*

3.

LOrd, I receive theſe Pangs, as the Sorrows which thou haſt juſtly laid upon our Sex, for being firſt in Diſobedience. I * *accept them as the puniſhment of mine iniquity*; Oh! let that appeaſe, and pacifie thee. I reſiſt not, but ſubmit my ſelf to them meekly; Oh! then ſmite not too ſore, nor lay too much upon me. But proportion both their Degrees, and continuance, not according to my Sins, but according to my weakneſs, and as may beſt ſuit with thy tender Mercies, thro' Jeſus Chriſt my Lord, *Amen.*

* Lev. 26. 41.

4.

SUpport me, O! dear God, for I am weak. Support me, for I am one that fears thee. Support thou me, for I truſt my Self unto thee, and wait on thee, and long ſore for thy Mercy and my ſafe Delivery, for Jeſus Chriſt's ſake, *Amen.*

5.

MAke haſt to help me, O! Lord, and deliver me ſpeedily, for my Spirit waxeth faint. This ſpeedy eaſe my Fleſh earneſtly deſires, if thou ſeeſt it fit for me. But yet I humbly ſubmit the ſame to thee. For be it quicker, or ſlower, thy time I acknowledge is always beſt. Oh! then deliver me when thou pleaſeſt, and give me Patience to wait for my Delivery. And delay it no loger, O! my dear God, than ſuits beſt with my weakneſs, and with thy Goodneſs, for my Bleſſed Lord and Saviour Jeſus Chriſt's ſake, *Amen.*

Short Ejaculations, which ſhe may uſe in time of her Travel.

† Pſ. 38. 9. LOrd, † *my Groans are not hid from thee,* let not thy mercy be hid from me.

Thy Terrours come about me, and threaten me on every ſide: but

† Pſ. 56. 3. † *what time I am afraid, I will ſtill put my truſt in thee.*

Confi-

Conſider, O! my God, that I am made of Fleſh, very ſenſible of Pains, and ſhort in Patience; Oh! lay not too much upon me.

Help me, Lord, for thou art my hope.

Make haſt to my help, for my Spirit waxeth faint.

Oh! Jeſu, who waſt thy ſelf born of a Woman, help this tender Babe ſtrugling for Birth. *Amen.*

IV. *Prayers after Delivery.*

The *Collect* in the *Office of Churching of Women*, which may be ſaid by ſome Friend there preſent.

O! *Almighty God, we give thee humble Thanks, for that thou haſt vouchſafed to deliver this Woman thy Servant, from the great Pain and Peril of Child-birth. Grant, we beſeech thee moſt merciful Father, that ſhe thro' thy help, may both faithfully live, and walk according to thy Will in this Life preſent, and alſo may be partaker of everlaſting Glory in the Life to come, thro' Jeſus Chriſt our Lord,* Amen.

Other Prayers, which may be read to her, for her devoutly to offer up to God, her Friends heartily concurring, and saying Amen with her.

1. A *Thanksgiving for safe Deliverance.*

O! Father of Mercies, what Thanks can I worthily give unto thee, for thine unspeakable Goodness to my helpless Babe and me, and for the wondrous things, which thou hast now done for my Soul? For the Pangs and Terrors of Death got hold of me, and the mouth of the Pit was opened, and ready to shut it self upon me. But thou hast Graciously asswaged those Pains, and wrought Deliverance, and turned my Sorrows into Joys.

Lord, I will ever adore, and magnifie thy Mercy, which hath dealt so lovingly with me; and praise thy Truth and Faithfulness, which have not suffered thy Promises, or my Hopes to fail. I will never forget; how mindful thou hast been of me in

in my low Eſtate, and how thou haſt been a preſent help in the time of my greateſt need.

For I have felt thy Power, O! my God, in my greateſt weakneſs, and have been enabled thereby above my ſtrength. I have taſted thy Goodneſs, in the midſt of all my piercing Pangs and Sorrows: for thou didſt comfort, and ſupport me under them; and didſt meaſure them out to me, according as I could bear them; and in tender Pity didſt ſend eaſe, yea, haſt turned thoſe Sorrows into Joys, when I could bear no more.

And oh! that all thy Saints may praiſe thee, for the Glories of thy Power and Mercy. That they may be encouraged to fear and truſt thee, for the wonders which thou haſt wrought for me. And that I may never grow weary of waiting on thee, remembring how gracious thou art ſtill in the end to me; nor deſpair of thy moſt ſeaſonable help and merciful Deliverance in my greateſt Streights and Difficulties, thro' my Bleſſed Lord and Saviour Jeſus Chriſt, *Amen.*

2. A Prayer *for Grace and Assistance, under the remaining Sorrows and Tryals of Child-bed.*

PErfect, Good Lord, that Deliverance, both to my Child and me, which thou hast most graciously begun, and let us not be lost after the Wonders which thou hast already done for us, for want of thy doing a little more.

Continue my Patience, O! Father, and my Humble dependance and comfortable hope in thee, under any further pains and Accidents of my Child-bed. Support my Spirit under them, and, if thou pleasest, bring me safely thro' the same, and raise me up again in thy due time. Thy Mercy and Power are still the same, and will be the same for ever. Oh! Let them still be shewn for my Recovery, as they have already been for my Delivery. Let them be shewn upon me, that I may still more and more praise thee; and because I place my safety in thy love and care, and put my hope and trust in thee.

But

But if in thy Paternal Providence, whereto I willingly commit my ſelf, thou haſt determined otherwiſe concerning me, thy Bleſſed Will, O! my God, be done. Diſpoſe of me, either to Life or Death, as thou pleaſeſt; only in both to thy Mercy. And whether living, or dying, let me ſtill pleaſe thee, and be thou my Portion. Oh! Perfect my Repentance, and purge away all my ſins. And give me Patience whilſt I live, and Peace when I die, and after that the happineſs to ſee thy Face in a Bleſſed Eternity, which thou haſt prepared and promiſed to all that truly fear thee, thro Jeſus Chriſt our Lord. *Amen.*

3. A *Prayer for her Child.*

PReſerve my tender Child, O! Father, and let its own weakneſs, and my Cries, commend it to thy Bleſſed Care. Preſerve it to be regenerated and born again by Baptiſm, and thereby made thine own Child by Adoption; which is infinitely a greater Bleſſing, both to it and me, than thy making of it mine.

Keep it also afterwards in Health and Safety. And as it increases in Years and Stature, let it increase withal in Wisdom and in thy Fear. I beg not for it Wealth, or Greatness, but Wisdom to know and serve thee. For, O! Lord, I do not desire Life, either for my self or it, but that we may live to thee, and grow daily in Love and Thankfulness for all thy Mercies, and in Faith, and Patience, and all holy Obedience, which may fit us both for ever to injoy thee, thro' Jesus Christ our only Saviour and Redeemer. *Amen.*

Afterwards, when she comes to be *Churched*, besides the *accustomed Offering* to the Minister, she may add a Gift of Alms to the Poor, as a proper and acceptable Tribute of Thanks and Praise, Alms being as fit to attend and recommend our Thanksgivings, as they are to inforce our Prayers.

† Rubrick at the end of the Office for *Churching of Women.*

And let her not forget the † Churches Admonition, to compleat her *giving Thanks* by *Receiving the Holy Sacrament if there be a Communion* that day, or so soon as there shall be one.

2. Devo-

II. Devotions on *the Loſs of Eye-ſight*, to be read to them by ſome Friends, for them to Meditate upon, or to joyn in.

Scriptures.

I.

WHO *hath made the Seeing and the Blind? Have not I the Lord?* Ex. 4. 11.

And *the Lord openeth the eyes of the Blind*, Pſ. 146. 8.

He hath anointed me to preach the Goſpel to the Poor, and recovering of Sight to the Blind, Luk. 4. 18.

Lord, *I grope for the wall, and ſtumble at Noon-day as in the Night.*

I wait for Light, but behold obſcurity; for brightneſs, but I walk in darkneſs, Iſ. 59. 9, 10.

Lord, I beſeech thee, that I may recover my ſight.

Receive thy ſight, thy faith hath ſaved thee, Luk. 18. 41, 42.

But

But if I muſt not receive it in my Body, however *open* the *Eyes* of † my Soul, *that I may behold wondrous things out of thy Law*, Pſ. 119. 18.

† Eph. 1. 18.

2.

The Light of the Eyes, indeed, *rejoyceth the Heart*, Prov. 15. 30.

For *truly the Light is ſweet, and a pleaſant thing it is for the Eyes to behold the Sun*, Eccl. 11. 7.

But *the Eye is not ſatisfied with ſeeing*, Eccl. 1. 8.

For as *Hell and Deſtruction are never full, ſo the Eyes of Man are never ſatisfied*, Prov. 27. 20.

And *the Luſt of the Eyes is not of the Father, but of the World*, 1 Jo. 2. 16.

So that we need to *make a Covenant with our Eyes*, Job 31. 1.

And *if thine Eye offend thee, pluck it out, and caſt it from thee: It is better for the to enter into Life without Eyes, rather than having Eyes to be caſt into Hell-fire*, Mat. 18. 9.

Beſides, in ſeeing much, we ſee much evil; and it may be *thou ſhalt be mad for the Sight of thine Eyes which thou ſhalt ſee*, Deut. 28. 34.

And

And *juſt Lot in ſeeing vexed his Righteous Soul from day to day, with the unlawful deeds of the wicked*, 2 Pet. 2. 7, 8.

3.

Moreover, tho' the Body be dark, yet *the Eyes of our underſtanding may be inlightned*, Eph. 1. 18.

For *the Spirit of Man is the Candle of the Lord, ſearching all the inward parts of the belly*, Prov. 20. 27.

And *we walk by Faith, and not by Sight*, 2 Cor. 5. 7.

And tho 'tis pleaſant to ſee the Sun, yet 'tis pleaſanter to ſee thoſe *things, which the Angels deſire to look into*, 1 Pet. 1. 12.

And to ſupply our want of Bodily Eyes, our Friends and Neighbours, *may be to us inſtead of eyes*, Num. 10. 31.

For *I was Eyes to the Blind, and Feet to the Lame*, Job 29. 15.

And *curſed be he, that maketh the Blind to wander out of the way*, Deut. 27. 18.

Or *putteth a Stumbling-block before him*, Lev. 19. 14.

Glory be to the Father, &c.

Prayers

PRAYERS.

I. For *Recovery of Sight.*

LORD, pity me, who have my Eyes always cloſed, and all my
†Iſ.59.10. Days turned into Night. I cannot ſee, what I eat or what I drink, and † *I grope for the wall, and ſtumble* in the Light as in the Dark. For the Light, which maketh all things manifeſt about us, and reviveth and maketh glad both Man and Beaſt, is no Light to me, but I am Dark at Noon-Day.

Oh! Support and comfort me in this my Adverſity, and reſtore my Sight to me again, if it may ſeem fit to thee. Conſider, Lord, how greatly it ſerves, for my comfort and ſafety. And reſtore it to me, for I ſeek to thee, and thou art prone to pity me, and thou only who gaveſt it canſt reſtore it. Yea, do thou reſtore it, O! my God, that I may again behold the marvelous Greatneſs, and the rich and various Beauty of thy Creatures; and devoutly admire and praiſe the Glories, of thy Wiſdom,

Power,

Power, and Goodneſs, which they ſet forth daily before our eyes. And above all, that I may return to read thy Holy Word, to inſtruct and comfort me, and to make me perfect in the way of my Duty, and of obtaining thine everlaſting Mercy, thro' Jeſus Chriſt my Lord, *Amen.*

II. For *Patience under the want of it.*

I.

AND in this ſtate of Bodily Blindneſs, O! Righteous Lord, I do not in the leaſt complain of thee for laying it upon me. For thou haſt continued the uſe of my Eyes much longer unto me, than I have been careful to uſe and employ them for thee. And becauſe I would not take care to govern them virtuouſly and wiſely, nor ſhut them up or reſtrain them my ſelf, thou haſt ſhut them up in Darkneſs.

For they had taken me off, O! Holy Father, from minding thee, to mind Worldly Pomp and ſhow, and to fix themſelves in Clay. They were grown greedy and unſatisfied in beholding Vanity. They had often

† *made me to offend.* And 'tis better †Mat. 18 9.

to

to want Eyes, than to be made to offend by them; and *to enter into Life* being Blind, rather than having Eyes without Innocence *to be caſt into Hell fire.*

So that I humbly ſubmit to this Blindneſs, O! my God, and meekly accept of it, both as the puniſhment of mine iniquities, and as a means to cure and prevent them. And if it be thy Pleaſure to have me reſt under it, or whilſt it is ſo, thy Bleſſed Will be done. And I will not only ſubmit to thee, but will ſtill thankfully adore and praiſe thy Name, thro' Jeſus Chriſt my Lord. *Amen.*

2.

AND I will conſider, O! Gracious Lord, that if my Blindneſs makes my Soul to have leſs pleaſure in this World, it makes it alſo to have leſs danger from it. For in this World, I ſhould ſee more, that is fit to inſnare, than to benefit my Mind; and my Eyes would let in more Tryals than true Injoyments, and meet with more to afflict than to delight me.

And

And I will thankfully remember, O! Father, that by thy Mercy I was not born Blind, but had long injoyed the uſe of my Eyes before I loſt them, yea, and after I had moſt juſtly deſerved to loſe them. Thou waſt graciouſly pleaſed to lend them to me, till I had been converſant in thy Holy Word, to direct and comfort me. And till I had ſeen much of what was to be ſeen in this World, and till more Days would have brought little but the ſame Sights over again. And by thy Grace I † [had firſt diſpatch'd ſuch Buſineſs and Affairs, as are of moſt importance and concern to me in this Life, and] was come to have much leſs need of my Eyes before they were taken from me, and I was call'd from beholding Vanity, to mind thee and make ſure the *one thing neceſſary*, thro my Bleſſed Lord and Saviour Jeſus Chriſt. *Amen.*

† This within the Hooks, or other Paſſages, the Perſons muſt uſe or omit, as ſuits with their own caſe.

3.

YEA, and ſtill thro' thy Mercy, O! Dear God, I have my Hearing perfect, to ſupply the want of my Eye-ſight. And altho' I have now

now no uſe of my own Eyes, yet I have of others, and can ſtill ſee any thing with theirs. [And what I once learn from them, I now remember much better by thy help than I uſed to do, whilſt I had my own Eyes to truſt to, and am in leſs need of any Eyes to ſee it for me over again.]

And therefore inſtead of repining that I have loſt my Eyes, I will adore and thank thy Goodneſs, O! Bleſſed Lord, which has ſo well provided me for this loſs, and doth now ſo comfortably make it up to me otherways. But above all, which gives me an Heart, that can ſtill look up to thee, and take comfort in thy Promiſes, when my Eyes can no longer look upon this World, or delight in its Gayeties. And which ſupports me in my dark eſtate, with the Bleſſed Hope of receiving Eyes at the Reſurrection of the Juſt, which always ſee clear and never grow dim; and which can bear the brightneſs of thy Preſence, and ſhall always Feaſt themſelves in beholding thee, and all Heavenly Glories, thro' Jeſus Chriſt my only Saviour and Redeemer. *Amen.*

3. For

3. For *Good uſe of their Blindneſs, and proper Helps under it.*

AND whilſt thou takeſt from me the uſe of my Eyes, O! Merciful Lord, take from me alſo the Luſt of my Eyes. And let me by no means doat any more on Riches, or on Beauty, or on the Pomp and Gayety of any Earthly things, ſince now I can no longer Feaſt my Eyes therewith. But inſtead of coveting and greedily hearkning after the ſame, make me as a Dead Man to them. For Death has already invaded my Earthly Tabernacle, and is come up at the Windows. And I have out-lived my Eyes, which as they had commonly been the firſt inlets of ſin: ſo now thy juſtice has made them the firſt inlets of Death too.

And ſince my Eyes are kept from looking abroad, keep my mind from looking abroad too. Let my thoughts buſie themſelves at home, in ſearching out and ſetting ſtraight mine own ways, and in meditating on thy Laws and Promiſes. I cannot ſay, as others may, that I am ſtill called off from

from this good Employment of them, by the ſight of outward Objects, or by the Cares of men of Buſineſs. Oh! then, that I may be more intent therein, as wanting much of other Perſons hindrances and excuſes.

And make me remember, O! my God, that thus to know and behold thee, is to ſee with Angels eyes. And that altho' Fleſh and Blood cannot ſee God, yet Faith doth. And that whilſt thou art pleaſed to clear up my Faith which is the eye of my Soul, and to make it ſtrong and lively to diſcern what will pleaſe thee, and what will ſave and comfort me in the next World; it matters leſs tho' I remain dark, to what is apt to inſnare and afflict me in this World.

And whilſt I want my Eyes to inform me at every turn what paſſes, Lord, quicken my Attention, that I may give the more heed when I am told of the ſame; and ſtrengthen my Memory, that I may not need ſtill to be told of it again. And now my own Eyes are no longer ſerviceable to me, give me faithful Friends and Servants about me, that

I may ſafely truſt to theirs. And let thy Care and good Providence be to me inſtead of my Eyes, and of all other Comforts and Conveniences which my Blindneſs deprives me of, thro' Jeſus Chriſt my only Lord and Saviour, *Amen.*

Our Father, &c.

III. Devotions *on the loſs of Hearing.*

Scriptures.

WHO *hath made mans mouth, or who maketh the Dumb or Deaf? have not I the Lord*, Exod. 4. 11.

The hearing Ear, and the ſeeing Eye, the Lord hath made even both of them, Prov. 20. 12.

In that day, the Ears of the deaf ſhall be unſtopped, Iſa. 35. 5.

And *the deaf ſhall hear the words of the Book*, Iſa. 29. 18.

He ſaid be opened, and ſtraightway his Ears were opened, Mark 7. 34, 35.

But above all, O! Lord, *give thy Servant an hearing Heart*, 1 King. 3. 9.

And

And that is better whilſt the Ears of my Body are ſhut, than *to have Ears, and not to Hear*, Ezek. 12. 2.

Or *Hearing to hear, but not to underſtand*, Act. 28. 26.

And when the Ears of the Body are open, *the Ear is not fill'd with hearing, nor the Eye ſatisfied with ſeeing.*

And *the thing which has been* heard or ſeen, *it is that which ſhall be* heard or ſeen again; *and that which is done, is that which ſhall be done; and there is no new thing under the Sun*, Eccl. 1. 8, 9.

Yea, and in hearing much evil, is much trouble, and *juſt Lot in hearing, vexed his righteous Soul from day to day, with the unlawful Deeds, and filthy Converſation of the wicked*, 2 Pet. 2. 7, 8.

Thou ſhalt not curſe the Deaf, nor †Deut. 27. 18. *put* † *a ſtumbling-block before the Blind, but fear the Lord*, Lev. 19. 14.

Glory be to the Father, &c.

Prayers

Prayers.

I. For *Recovery of Hearing.*

O! Righteous Lord, mine Ears have been too much inclined, and delighted to hear things, which diſhonour thee, and corrupt me. And where they were leſs bent upon evil, yet however they were too eaſie and complying with it. And therefore thou art juſt in ſtopping them, becauſe I have miſuſed them; and I muſt clear and glorifie thee in taking away my Hearing from me, both in deſerved Puniſhment of my having provoked thee, and in careful Prevention of my further corruption of my ſelf thereby.

But, Lord, in thy juſt Diſpleaſure, remember Mercy, and open mine Ears again if it may ſeem good to thee. For I acknowledge my former Errors, and am reſolved by thy Grace, to keep them always open to good words, and averſe to evil. Do thou

thou open them, good Lord, for to thee alone do I look for the ſame, and I know it is as eaſie for thee to open them, as it was to ſhut them. And conſider no longer my Sins, which deſerve to be puniſhed, but mine affliction which calls to be pityed.

For by this Deafneſs, O! my God, I am deprived very much of the Comforts of Converſation, and of the chief means of Inſtruction. For † Rom. 10. 17. Diſcourſe teacheth Wiſdom and underſtanding. And † *Faith* it ſelf *cometh* and groweth up *by Hearing*. And in the midſt of Diſcourſe, I am in great meaſure as if all kept ſilence, and the World is as if all were dumb to me, becauſe I am deaf to them, and can ſeldom let in any Voice, that might bring Counſel or Comfort, to my Soul or to my Body.

Oh! therefore, Holy Father, do thou once more reſtore me to the benefit and comfort of Company, and give me an Ear that can diſtinguiſh good from ill, and that will be both fit and glad to hear, whatſoever may Honour thee, or any ways edifie or advantage me, thro' Jeſus Chriſt my Lord, *Amen*.

II. For *Patience under the Want of Hearing.*

I.

AND whilſt thou ſeeſt fit to continue me under this Deafneſs, O! Almighty Lord, Give me Patience Contentedly to want the Converſation of others. I know, alaſs! and do lament, that I am hereby Debarr'd from Hearing Good Words. But I will reckon it ſome Compenſation to me, that it keeps me from Hearing Evil too; and in this naughty world, there is much more Evil ſpoke than Good.

For if my Ears were open, O! God, I ſhould Dayly hear much more than I Deſire to hear, or than I ought to bear Silently: And ſhould hear Evil more often, than I ſhould find the Heart and Courage to Reprove it; or than I ſhould be able to Cure, or perhaps to check or any ways hinder it by my Reproof. And where I can neither prevent, nor Cure Evil Speeches, I will account

it as a piece of Favour to me to be deaf to them.

And therefore thy Will be Done, O! Holy Father. I receive my Deafneſs Patiently and thankfully, as being ſent by thee, and as Dayly keeping out much, that would either Corrupt, or trouble and afflict me. And am Content whilſt thou pleaſeſt, to be Deaf to the voice of Sinners, till thou ſhalt either reſtore that Senſe to me again here on Earth, or take me hence to hear the Heavenly Halleluiahs and charming voices of Angels and Beatifyed Spirits in thy Preſence, for the ſake of my Bleſſed Lord and Saviour Jeſus Chriſt, *Amen*.

2.

AND Bleſſed be thy Mercy, O! Lord, that I was not born Deaf, but had mine Ears Open, till Faith was ingender'd in me by Hearing. For I injoy'd my Senſe of Hearing, till I had learnt to know thee, and the way of my own Salvation: Yea, and till I had learnt to know much of this World too, enough to teach me that I muſt keep always

always on my Guard againſt the Snares, and conſtantly expect to meet, and ſtand prepared to bear the troubles of it.

And Graunt, O! Father, that Having lived to hear much before, I may now ſet my ſelf, to meditate on what I have heard formerly, and to live by memory, and ſtill have Recourſe to paſt inſtructions, to Guide and Comfort me.

And make me Conſider, Lord, that if mine ears were ſtill open'd, ſince † *there is little new under the Sun*, I ſhould dayly hear much of the ſame, both Good and Evil over again. And that I may profit my ſelf abundantly by thy Grace, in fixing thoſe things upon my mind, which I have heard already: yea, that I may likely profit more, in recollecting and meditateing thus upon old inſtructions, than by haveing an ear never fill'd with Hearing, but dayly hearkning after new ones. And that without ſuch Reflection on the knowledge which has allready come by Hearing, to make my ſelf Maſter thereof, I ſhall be allmoſt as if I wanted it, even whilſt I have it, and

† *Eccl.* 1. 9.

and ſhall be loſeing it dayly more or leſs.

And beſides this, O! Gracious God, thou art ſtill pleaſed moſt mercyfully to continue to me the uſe of my Eyes, to ſupply the want of mine Ears; and I can read whatſoever is fit for me to know, in Relation to this Life or the next, tho I can no longer hear it.

And, Lord, make me ſenſible, that this way I can converſe with the beſt Company, and in their beſt and moſt Studyed thoughts and Diſcourſes. And moreover, that I can come to them when I need, and leave them when I pleaſe. For at any time, without tedious waiting or troubleſome Cæremony, I may have their Wiſdom to Counſell and Comfort me, in any Exigence either of my Soul or Body. And without upbraiding me with my Dullneſs or my Troubleſomeneſs, or growing impatient thereat, they ſtand always ready to tell me as often as I need or Deſire, what way I may be moſt eaſy to my ſelf, or uſefull to my Friends, or acceptable unto thee, thro Jeſus Chriſt my Lord, *Amen.*

3. For

3. For *Good Uſe of Deafneſs.*

AND whilſt I remain Deaf to the Converſation of others, O! Bleſſed Father, give me Grace to converſe more with thee and with my ſelf, in calling thy Laws, and mine own ways to Remembrance.

And altho the Ears of my Body are ſhut to others, yet, Lord, let thoſe of my Spirit be always open to thy voice. Give me * *an Hearing Heart*, that is never Deaf to thy call; and if thy Spirit do but whiſper to me, let mine inſtantly perceive and embrace the ſame, and carefully and obediently attend to thy ſuggeſtion. And deliver me from having any Portion among them, who have loſt their Hearing towards thee, tho they ſtill keep it to the world, and who † *having Ears hear not with them.*

* 1 *King.* 3. 9.

† *Mat.* 13. 15.

And under my Bodily Deafneſs, O! Gracious God, Preſerve me from being jealous and miſtruſtful of thoſe who are Diſcourſing in my Company, as if they were Diſcourſing againſt me, or made themſelves ſport with mine infirmity. And whilſt their

Diſcourſes can do me no good, let not my own evil ſurmiſes and ſuſpicions, do either my ſelf or them any Hurt. But keep me always eaſy towards them, and truly Patient and thankfull towards thee, thro Jeſus Chriſt my Bleſſed Lord and Saviour. *Amen.*

Our Father which art in Heaven, &c.

A Thankſgiveing on Recovery from Blindneſs, or from Deafneſs.

BLeſſed be thy mercy, O! Gracious Lord, for Reſtoreing to me the uſe of my [†Eyes.] Thou haſt given me them anew, for the Comfort and Convenience of my Life, and for the carrying on of thy Service.

† Ears.

And oh! that they may never more be uſed, for Vice, or Vanity: nor ever willingly open to let in ill, much leſs ſtay upon it, and Delight in it. But keep me allways mindfull, that to miſuſe them is the way to loſe them again. That † *being made whole* once, it nearly concerns me to *ſin noe more*, leſt I fall under ſomething *worſe*.

† Jo. 5. 14.

And

And that as I have now received them again from thee, I ought above all things to Devote them to thee; and that whilſt they are in the way of pleaſing thee, they are ſurely in the beſt way of Benefitting and Comforting me.

And, Lord, have Pity upon others, who are uncomfortable * [blinde,] as I was. Hear their Cryes, and † [Lighten their Darkneſs] as thou haſt Done mine. Oh! that ſeeing what thou haſt now done for me, they may hold faſt their hope and truſt in thee. And that all thy Servants may Praiſe and Magnifye thy Goodneſs, which gives [† Sight to the Blind] and raiſeth the Poor out of Miſery, to be a Liveing monument of thy mercy, and to Give thanks and Praiſe to thee, thro our Bleſſed Lord and Saviour Jeſus Chriſt. *Amen.*

Our Father, &c.

* Or Deaf.

† Or open their Ears.

†Or hearing to the Deaf.

IV. Prayers *for a Sick Child.*

1. Out of the Office of Visitation of the Sick.

O! Almighty God, and most Merciful Father, to whom alone belong the issues of Life and Death; look Down from Heaven, we humbly beseech thee, with the Eyes of Mercy, upon this Child now lyeing upon the Bed of Sickness. Visit him, O! Lord, with thy Salvation; Deliver him in thy good appointed time from his Bodily Pain, and save his Soul for thy Mercyes Sake. That if it shall be thy good Pleasure to prolong his Days here on Earth, he may live to thee, and be an instrument of thy Glory, by Serveing thee Faithfully, and Doing Good in his Generation: or else Receive him into those Heavenly Habitations, where the Souls of them that Sleep in the Lord Jesus, enjoy Perpetual Rest and Felicity. Graunt this, O! Lord, for thy mercyes sake, in the same thy Son our Lord Jesus Christ, who liveth

and

and reigneth with thee and the Holy Ghoſt, ever one God, world without end. Amen.

2. *Another Prayer for the ſame.*

LOrd, Pity the troubles and weakneſs of this Poor Child, and Pity our Sorrows who are afflicted with it and for it. Eaſe it of its Pains, and ſtrengthen it when it lyes ſtruggling for Life: and raiſe it up again if it may pleaſe thee, to grow in years and ſtature, and in Wiſdom and thy Fear, and thereby to comfort us, and Gloriſye thee.

We beleive, O! Allmighty Father, that thou knoweſt beſt what is fit both for it and us, and will Doe what is beſt for both. And therefore we leave it to thee, to diſpoſe of as thou pleaſeſt. But whether it be to Life or Death, let it be thine in both, and either preſerve it to be thy true and Faithfull Servant here on Earth, or take it to the Bleſſedneſs of thy Children in the Kingdom of Heaven, thro our Lord and Saviour Jeſus Chriſt. *Amen.*

Our Father, &c.

A *Thanksgiving for its Recovery.*

BLeſſed be thy Name, O! Father of mercyes, for that thou haſt heard us concerning this Child, and raiſed him up for thy Service and our Comfort.

† Or her. And, Lord, fill † his Heart with Grace, as thou haſt done ours with joy. Let Wiſdom and Goodneſs ſtill grow up with him, and as faſt as he grows capable thereof, make him willing and carefull to Honor and obey thee. Let not Company corrupt him, nor youthfull Luſts as they come on prevail againſt his Soul. But as now thou art the Preſerver of his Life, be ever henceforward the Keeper of his Innocence; that whenſoever thou ſhall call him again in thy Due time to meet Death, he may have Comfort in the Remembrance of a Godly and well ſpent Life, and ſweetly fall aſleep in thy Peace, thro the merits of Jeſus Chriſt our Lord. *Amen.*

Our Father which art, &c.

V. *Prayers in times of common Infection.*

Scriptures.

THe Lord killeth, and he maketh alive; he bringeth Down to the Grave, and he bringeth up, 1 Sam. 2. 6.

And *is there any* † *Evil in the City,* † Lam. 3. 38. and the *Lord hath not done it?* Amos 3. 6.

But *in his Wrath, he remembreth mercy,* Hab. 3. 2.

Oh! then, *let us come, and return unto the Lord: for he hath torn, and he will heal us; he hath ſmitten, and he will binde us up.* Hoſ. 6. 1.

And make *thy Dwelling in the ſecret Place of the moſt High, and thou ſhalt abide under the Shadow of the Almighty.*

He ſhall cover thee with his Feathers, and his Truth ſhall be thy Shield and Buckler.

And then, *thou ſhalt not be afraid for the Terror by night, nor for the Arrow that flyeth by Day.*

Nor

Nor for the Peſtilence that walketh in Darkneſs; nor for the Deſtruction that waſteth at Noon Day.

A thouſand ſhall fall at thy ſide, and ten thouſand at thy Right Hand; but it ſhall not come nigh thee.

There ſhall noe Evil befall thee, nor ſhall any Plague come nigh thy Dwelling.

For he ſhall give his Angells charge over thee, to keep thee in all thy ways.

And that *becauſe thou haſt made the Lord, which is my Refuge, even the moſt High, thy Habitation.* Pſ. 91. 1, 4, 5, 6, 7, 9, 10, 11.

Glory be to the Father, &c.

Prayers.

I.

O! Almighty God, juſt art thou in viſiting us of this place with this infectious Diſeaſe, which takes away not only the injoyments of Health, but alſoe the ſweeteſt earthly Comforts and Supports of Sickneſs, and Deprives us whilſt we Live of the

the Help and Company of our Friends. We juſtifye thee, and thy judgements; and confeſs that our miſeryes are ſtill far leſs than our Sins.

But whilſt it comes to chaſtize our wickedneſs, let it cure it too, O! Lord. Take from us the Plague of an Hard Heart, and make us tremble at thy word. And purge away all our Sins, for I fear them more, and am more Deſirous of their Cure, than of the Cure of any Bodily Maladyes. And they are truly our Plague, which has infected our whole Nature, and wherewith we Dayly infect one another. And when they have ſhowd us our wickedneſs, let thy judgements ceaſe from us, and be intreated from this miſerable † Land, for thy Dear Son our Saviour Jeſus Chriſts ſake. *Amen.*

† Or Place.

2.

O! Righteous Lord, thou haſt ſhowed thy People terrible things, and * *Given them a Drink of Deadly Wine.* Thou terrifyeſt us with † *thine Arrows*, which wound ſecretly and *Walk in Darkneſs*; And with a

* *Pſ.* 60. 3.
† *Pſ.* 91. 5, 6.

Deſtruction,

Deſtruction, which waſts at Noon Day:

But this deadly infection, tho it be very ſpreading, can invade none, O! God, without thy Commiſſion. Nor kill thoſe whom it doth invade, till thou biddeſt it. Soe that our Life and Health, is not left at the mercy of raging infection, but is ſtill bound up in thy Hand. And they who have thee for their Sanctuarye in the moſt Contagious time, may Dwell in Safety. For † *thou giveſt thy Angells charge over them,* that noe infection can touch, or Deſtroy them.

† *Pſ.* 91: 11.

And under thy wings, O! Lord, doe I ſeek for ſhelter, for my ſelf, [and for my Family.] We have noe Preſervation againſt theſe Dangers, but thy Good Providence. And the Chief Antidotes whereon we relye, are our Prayers to thee, and our Faith in thy Mercy.

Holy Father, I ſeek to thee, let thy Care ſurround me. I † *make thee my habitation,* let me find it a ſafe one. I Truſt thee with my ſelf, and with my Friends, to Order what is moſt Deſireable for us, and beſt agrees with the wiſe Ends of thy Good Providence. And tho I doe not abſolutely

† *Pſ.* 91. 9.

ſolutely promiſe my ſelf, to be exempt from a Common Calamity: yet, Lord, being in thy Hands where I deſire to be, I know that I ſhall be exempt, if 'tis fit I ſhould be ſoe; and if not, that thou wilt turn even my falling ſick of it to my Good. Soe that under thy Wings, O! my God, my Hope is allways to have a kind, and moſt thankworthy Ordering; and to receive from thee, either a Continuance of Health, or a beneficial and thankworthy Sickneſs; either the Bleſſing of a longer Life, or the Greater Bleſſing of an Happy Death, thro Jeſus Chriſt my Lord. *Amen.*

Our Father, &c.

VI. A Prayer

VI. A Prayer to be ſaid by Friends, *for Natural Fools or Madmen.*

SHall not I ſpare them, who can not diſcern between their Right Hand and their Left? Jon. 4. 11.

I was found of them, that ſought me not. Iſ. 65. 1.

I was Eyes to the blind, and Feet to the lame. Job. 29. 15.

Bear ye one anothers Burdens, and ſoe fullfill the Law of Chriſt. Gal. 6. 2.

O! Allmighty and moſt mercyfull Father, Pity this thy Poor † Or her Creature, who knows not † his own wants, nor how to ask for thy Mercyes. But as he is not capable of Doing things to pleaſe thee, ſo let nothing which he doth offend thee. He is ſtill as an infant, O! God, not arrived to the uſe of Reaſon; Oh! * *Mark* 10. 14, 15. *Mat.* 19. 14. Deal with him, as thou doeſt with them, and as * *ſuch* admit him into

the

the Kingdom of Heaven. [* He has been received for thy Child in Baptiſm, and has done nothing ſince to forfeit the Claims of Mercy and Bliſs made over to him therein, and belonging to that Relation; Oh! let them be fullfill'd and made good to him in their time.]

* Omit this Clauſe in caſe of Madmen, who have been mad ſince they came to the uſe of Reaſon.

And as his want of underſtanding unfits him to doe any thing for thee, ſoe doth it likewiſe to Doe any thing for himſelf. And therefore he needs to have the more done for him by thee, and by the Good inſtruments of thy Providence. And let thy Care, O! Lord, ſupply the want of his. Give thy Holy Angells charge to look to him, as they Doe to Helpleſs Children. Give thy Saints, and thoſe who are any ways Concerned with him, the Heart to be Underſtanding, and † *Eyes, and Feet* and Hands to him, as to one who is as if he had nothing of theſe of his own, but wants to have them all ſupplyed out of thy Proviſion. And do thou in thy Wiſdom prevent thoſe Evils, which he can not foreſee; and put thoſe by, which he wants underſtanding to Remove.

† *Job.* 29. 15.

Eſpe-

Especially, O! Lord, keep him from Doing any thing that is mischeivous, either to others, or to himself.

* *Isa.* 65. 1. Oh! thou, * *who art found of them who seek thee not*, shew mercy to this thy Servant, who extremely needs thee tho he can not seek to thee. Thou knowest his wants, O! Lord, tho he is insensible and ignorant of them. And tho he can not speak for himself, yet his wants speak and Crye aloud for him. Oh! Hear their Crye, which calls to thee for Pity. And hear us for him, who is not able to ask for himself. And graunt him thy special Care at present, and thy Peace at the last, thro the merits and mediation of thy Dear Son, our only Saviour, Jesus Christ. *Amen.*

Our Father, &c.

VII. *A Prayer*

VII. *A Prayer for those who attend about the Sick.*

O! Bleſſed Lord, who calleſt us to miniſter and attend about this thy pained and afflicted Servant, make us truly compaſſionate and tenderly Senſible of† his Sorrows, and ſtudious how to eaſe them. Keep us Gentle and Officious towards him, and willing and Diligent to miniſter to him, and above all things to make and continue thee his Friend.

† Or her

Oh! that it may be our Care, Friendly to admoniſh him of his Duty, and to call upon him to look up unto thee. To ſtrenthen his Soul, and aſſwage his Sorrows, by Comfortable words; to read to him, and Pray for him, and ſtudy in all things to make his ſick bed as Profitable to his Precious Soul, and as eaſy and tolerable to his pained and wearyed Body, as we can.

And let us not ſhew unwillingneſs, O! God, in any Services, nor be provoked by his impatience, or ill reception

reception of our well meant Offices. But let us Pity the Diſorders of his Spirit under his Anguiſh; and bear the ſame, with that Gentleneſs, and Continued Care to miniſter Comfort or Relief, which his Sorrows call for, and which we all Deſire may be ſhew'd towards us, when we come, as we muſt expect to come, to be tryed with the like weakneſſes and Troubles our ſelves.

And Grant, O! Father, that the Sight of his ſickneſs, may be a warning to us to prepare for our own. Make our Hearts † *wiſer* and *better*, by Converſing *in the Houſe of Mourning*; and let it teach us *the end of all men*, and the vanity of all earthly things, and put us upon Zele and Diligence in all the ways of qualifying and Dreſſing of our Souls for a more bleſſed and everlaſting Life, thro Jeſus Chriſt our Lord. *Amen.*

† *Eccleſ.* 7. 2.

Our Father, &c.

XIII. A

XIII. A *Thanksgiving for Recovery from Sickneſs.*

I.

BLeſſed be thy Name, O! God of all Power and Mercy, for that † *thou haſt Conſider'd my Trouble,* † *Pſ.* 31.7. and *known my Soul in my Adverſity.* Thou ſenteſt me all thoſe Helps whereby I was ſupported, and all the intervals of eaſe wherewith I was releived under my Sickneſs. And now *thou haſt brought me up* again *from the Grave*, and Deliver'd me of my pains and weakneſs, and *art become my Health* and *my Salvation.*

Yea, thy Mercy, O! Bleſſed Lord, has rectifyed my Spirit, and done it Good by my Sorrows, which is more to be valued than eaſing my Body of them. For † *before I was troubled I went wrong*, but thy Corrections have taught me to ſee my Folly, and this worlds vanity. And my Pains, which have been my Monitors Day and Night † *have Cauſed me to underſtand Wiſdom ſecretly.* † *Pſ.* 119. 67. † *Pſ.* 51.6.

And

And for these, and all other thy most endearing Mercies, * *I will sing Praise to thee*, O! Lord my God, and Give *thee Thanks for ever.* † *I will not Conceal thy Faithfullness and thy Salvation*, but *Declare* and speak of *them*, that others allsoe may praise thy Name; [yea, * *in the Presence of all thy People, that they may give thee Thanks in the Great Congregation.*] And oh! that I may never forget thy Mercyes, nor my own Promises of amendment and Holy obedience: but cheerfully and Faithfully † *pay thee my vows*, and Perform all the Promises and Good Purposes, *Which I made whilst I was in Trouble.*

* *Ps.* 30. 12.

† *Ps.* 40. 10.

* *Ps.* 116. 18.

When they had desired the Prayers of the Congregation in their Sickness, they must not forget to Desire them allso to return thankes for them on their Recovery.

† *Ps.* 66. 13, 14.

And Pity the Pains, Good Lord, and hear the Cryes of those, who are feeble and sore smitten, as I was. Help them, to Patience, Comfort, and sure Trust in thee. Be thou their Physitian, both of Soul and Body; and in thy Due time, ease them of their Pains, and restore them to Health and Strength, as in thine abundant Mercy thou hast restored me; and Give us all Hearts therewith Thankfully to adore, and Faithfully to serve thee, thro Jesus Christ our Lord. *Amen.*

2.

2.

BUt altho by thy Grace, I am now recover'd, O! Almighty Lord, from this Sickneſs; yet I know that at thy time, I muſt expect to be ſick again, and ſhall ſurely Dye; and I know not how ſoon that time may come. And I have found how much need there is under the Terrors of Death, to be conſcious to our ſelves of having lead a truly Religious and upright Life, and how unfit we are to begin it under the Weakneſſes of that State. Oh! then that my chief Care may allways be to live with ſuch Good Conſcience, as I ſhould be willing to Dye with; and to doe all thoſe things in the time of my Health and Strength, which I ſhall ſurely wiſh I had Done when my laſt weakneſs and ſickneſs comes.

And therefore, O! my Dear God, I humbly and earneſtly Pray thee, that I may never fall to admire, or grow fond of any of the things of this world, by coming again to reliſh and enjoy them. Let me never envy the Wealth of the Covetous, nor the

the Honours and High Places of the ambitious, nor the Senſual Pleaſures of Licentious men. For theſe things, O! Lord, can not profit me in the Days of Evil. They are vane Things, that paſs off in the uſeing, and leave nothing but remorſe and and Guilt behind them. And the Remembrance of them at the Approach of Death, inſtead of affording eaſe and Comfort, will be the greateſt wound and weakning to my Spirit, and increaſe my pains and Terrors, inſtead of any ways aſſwaging them.

Nor ſuffer me, O! God, to trifle away this time of Reſpite in things of noe benefit, which doe thee noe Honor, and my poor Soul noe Good. For either to hide my Talents, or to miſemploy them, will inflame the reckoning of my Sins: And that will turn this great Bleſſing, of lengthning out my Days, into a Curſe: and make my latter end worſe, than my beginning was.

But give me Grace, O! Father, to Redeem thoſe Precious Hours, which I have formerly thrown away on vice or vanities, by employing all this ſmall Remainder of my time, in ſeeking

ſeeking thy Glory, and in carefully preparing for my change, and Religiouſly and Reverently waiting for it, hopeing thereby to have entrance for ever into † *thy Preſence where is fullneſs of joy,* thro the merits and mediation of my Bleſſed Lord and Saviour, Jeſus Chriſt. *Amen.*

† *Pſ.* 16. 11.

Prayers and Devotions, on the Apprehenſion or Approach of Death.

Scriptures.

Pſ. 49. & Pſ. 90. *to v.* 13. Job 14. 1 Theſ. 4. *from* v. 13. *to* c. 5. v. 7. 1 Cor. 15. Pſ. 88. Jo. 5. v. 21. *to* v. 30. Rev. 21.

1. On the Proſpect of our own Death Drawing near.

IT is appointed unto men once to Dye, and after this the judgement, Heb. 9. 27.

For out of the ground waſt thou taken, Duſt thou art, and unto Duſt ſhalt thou return, Gen. 3. 19.

We are Strangers here, and our Days on the Earth are as a ſhadow, and there is none abideing, 1 Chron. 29. 15.

As

As Pilgrims, we ſojourn: and *have here no continuing City, but ſeek one to come.* 1 Pet. 2. 11. Heb. 13. 14.

Yea, *the Days of man upon Earth, are like the Days of an hireling*, to ſerve *his appointed time.*

And when his time is up, *a Servant Earneſtly Deſireth the* Refreſhment of the *Shade, and the hireling looketh for the Reward of his Work*, Job. 7. 1, 2.

And as for me, *I know that thou wilt bring me to Death, and to the Houſe appointed for all Liveing*, Job 30. 23.

For *few and Evil have my Days been.* And now *behold!* I ſeem as one who *am going the way of all the Earth*, Gen, 47. 9. & Joſh. 23. 14.

And as I came forth of my Mothers Womb, ſoe naked ſhall I return to go as I came, and ſhall take nothing of my Labor away in my Hand with me, Eccl. 5. 15.

I ſhall *Reſt from my Labors*, and nothing but *my works follow me*, Rev. 14. 13.

And *I muſt work the Works of God, while it is Day; the night cometh when noe man can work*, Jo. 9. 4.

Bleſſed are thoſe Servants, whom the Lord when he cometh ſhall find watching. Luk. 12. 37.

Behold! I come as a Thief. Bleſſed is he that watcheth, and keepeth his garments, Rev. 16. 15.

Watch therefore, for ye know neither the Day nor the Hour, when the Son of man Cometh.

For *at midnight there ſhall be a Crye made, behold the Bridegroom cometh, goe ye out to meet him.*

And they who are ready with their Lamps trimmd, and Oyl in them, goe in with him; but *after* that *the Door is ſhut,* and to thoſe that knock *he will Say I know you not,* Mat. 25. 6, 7, 10, 12, 13.

And *who is that Faithfull and wiſe Steward, whom his Lord ſhall make Ruler over his Houſehold, to give them their Portion ofmeat in due Seaſon?*

Bleſſed is that Servant, whom his Lord when he cometh ſhall find ſoe doing

Of a truth I ſay unto you, that he will make him Ruler over all that he hath, Luc. 12. 42, 43, 44.

2. On Willingneſs to die.

O! Death, how bitter is the Remembrance of thee to a man, that liveth at Reſt in his Poſſeſſions, and that hath nothing

nothing to vex him, and that hath Proſperity in all things.

And how acceptable is it, unto the needy, and to him whoſe ſtrength faileth, that is now in the laſt Age, and is vexed with all things, and to him that Deſpaireth and hath loſt Patience. Eccluſ. 41. 1, 2.

And wherefore is Light given to him that is in miſery, and Life unto the bitter in Soul?

Which long for Death, but it comes not, and Dig for it more than for hid Treaſures?

Which rejoyce exceedingly, and are glad when they can find the Grave? Job 3. 20, 21, 22.

Beſides, whilſt we are at home in the Body, we are abſent from the Lord.

And we are confident, and Willing rather to be abſent from the Body, and Preſent with the Lord.

For *if our earthly houſe of this tabernacle be diſſolved, we know that we have a Building of God, an Houſe not made with hands, eternal in the Heavens.*

And *in this being burdened, we Groan Earneſtly, Deſireing to be Cloath'd upon with our Houſe which is from Heaven,* 2 Cor. 5. 1, 2, 4, 6, 8.

For *to me to Dye is gain.* And therefore *I have a Deſire to Depart, and to be with Chriſt, which is far better,* Phil. 1. 21, 23.

The Day of Death, is really *better than the Day of ones Birth,* Eccl. 7. 1.

For *the Spirit ſhall return to God who gave it.*

The Duſt, indeed, *ſhall return to the Earth, as it was,* Eccl. 12. 7.

But *there the wicked ceaſe from troubling, and there the weary be at Reſt, and they hear not the voice of the Oppreſſor,* Job 3. 17, 18.

Yea, *I will ranſom them from the Power of the Grave,* ſaith the Lord, *I will redeem them from Death: O! Death, I will be thy Plague; O! Grave, I will be thy Deſtruction.* Hoſ. 13. 14.

For *he ſhall change this Vile Body and faſhion it like unto his own Glorious Body.* Phil. 3. 21.

And *this corruptible ſhall put on incorruption; and this mortal ſhall put on immortality.* 1 Cor. 15. 53.

And *the Lord God will wipe away tears from off all Faces, and there ſhall be noe more Sorrow, nor Crying, nor Pain, but Death ſhall be ſwallowed up in Victory,* Iſ. 25. 8. Rev. 21. 4. 1 Cor. 15. 54.

3. Againſt

3. Againſt Fear of Death.

FEar not the ſentence of Death, remember them that have been before thee, and that come after, for this is the Sentence of the Lord over all Fleſh, Eccluſ. 41. 3.

It is but a † going to Reſt, *Our Friend Lazarus ſleepeth.* Jo. 11. 11. † 2. *Sam.* 7. 12.

And tho therein I leave Dear Friends, yet *I go to my Fathers.* Gen. 15. 15.

And *am gather'd to my People.* Gen. 49. 33.

And *the Righteous hath Hope in his Death.* Prov. 14. 32.

For *God hath begotten us again to a lively Hope thro the Reſurrection of Jeſus Chriſt from the Dead.* 1 Pet. 1. 3.

And *by his Death, he hath deſtroyed him who had the Power of Death; and Deliver'd them, who all their Life Time were in Bondage to the Fear of Death.* Heb. 2. 14, 15.

See that now, *whether we Live or Dye, we are the Lords.* Rom. 14. 8.

For *he died for us, that whether we wake or ſleep, we ſhould live together with him.* 1. Theſ. 5. 10.

The Sting of Death is Sin. 1. Cor. 15. 56.

But *he is exalted to be a Prince and a Saviour, to give Repentance and Forgiveneſs of Sins.* Act. 5. 31.

And *we have ſuch an High Prieſt, as will have Compaſſion on our infirmities.*

He can *mercifully* Conſider and *be touchd with them* in us, having *in all points, Sin only excepted,* been *tempted like as we are* himſelf. Heb. 4. 15. & c. 2. 17, 18.

And therefore *Thanks be to God, who giveth us the Victory of Death, through our Lord Jeſus Chriſt.* 1 Cor. 15. 57.

And *Bleſſed are the Dead from henceforth, which Dye in the Lord: Yea ſaith the Spirit, for they reſt from their Labours, and their Works follow them.* Rev. 14. 13.

4. Againſt *Preſumption.*

LEt him that thinketh he ſtandeth, take heed leſt he fall. 1 Cor. 10. 12.

Thou ſtandeſt by Faith: be not high-minded, but Fear. Rom 11. 20.

Happy is the man that feareth always; but he that hardneth his Heart againſt Fear, *ſhall fall into miſcheif.* Prov. 28. 14.

Work

Work out therefore *your own Salvation, with Fear and Trembling:*

For it is God that worketh in you of his Good Pleaſure, Phil. 2. 12, 13.

Likewiſe, ſince you muſt ſtand before *him, who without Reſpect of Perſons judgeth according to every mans work, paſs the time of your Sojourning here in Fear*, 1 Pet. 1. 17.

Tho *I know nothing by my ſelf, yet am I not hereby juſtifyed*, 1 Cor. 4. 4.

The Heavens are not clean in his ſight, Job 15. 15.

He put noe truſt in his Servants; and his Angels he charged with folly. Job 4. 18.

When I conſider, I am afraid of him. Job 23. 15.

I truſt in the mercy of God for ever and ever, Pſal. 52. 8.

But will keep withall *an humble Spirit, that trembleth at his word*, Iſ. 66. 2.

And *ſerve him with Reverence and Godly Fear.* Heb. 12. 28.

5. In *the laſt Agonies.*

LOrd, now let thy Servant Depart in Peace. Luc. 2. 29.

Say unto my Soul, I am thy Salvation. Pſal. 35. 3.

This Day ſhalt thou be with me in Paradice. Luc. 23. 43.

Lord Jeſu receive my Spirit. Act 7. 59.

Into thine Hand I commit it, for thou haſt redeemed me, O! Lord God of Truth. Pſal. 31. 5.

Be with me, and Conduct me, *thro the Valley of the ſhadow of Death.* Pſal. 23. 4.

Send thy Holy *Angels, to Carry me into Abrahams Boſom.* Luk. 16. 22.

And into *the inheritance of the Saints in light.* Col. 1. 12.

I have fought a good Fight, I have finiſhed my Courſe, I have kept the Faith. Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the Righteous Judge ſhall give me at that Day, 2 Tim. 4. 7, 8.

For if we beleive that Jeſus Dyed, and roſe again, even ſoe them allſoe which ſleep in Jeſus, will God bring with him. 1 Theſſ. 4. 14.

And *I know whom I have Believed, and I am perſwaded that he is able to keep that which I have Committed to him, againſt that Day.* 2 Tim. 1. 12.

Prayers

Prayers.

1. Prayers *on the Proſpect of ones own Death Drawing near.*

1.

GRaunt, O! Lord, that I may end my Life in thy Fear and Favor; and that I may Receive my Death, which now threatens me, not as my Curſe, but as my Deliverance. Let me find it a Reſt from my Labors, and an Entrance upon a Life without Trouble and without Sin. And Bleſſed be thy Mercy, which tho it has ſeen fit and needfull to Diſcipline me with Sorrows, yet has not made my Sorrows Endleſs, but all to be laid down with this mortal Life; and even in my Death has given me hopes of joys without end in a better Life, through my Deareſt Lord and Saviour Jeſus Chriſt. *Amen*

2.

O! Bleſſed Lord, now I am haſting on to the End of my Life, Remember not againſt me the Great and manifold errors thereof, but let them all be wholly done away, by thy Mercyes, and my Bleſſed Saviours merits, and my own true Repentance.

pentance. Let me come to my Change without Guilt, and foreſee its near approach without Fear or impatience.

And Oh! that I may allways ſtand ready, to give a Good account of my Life unto thee. And that I may fight out the Good Fight of Faith with Conſtancy and Perſeverance, and finiſh my Courſe with joy, and never Sleep in Sin, nor lye Down in miſery and Sorrow.

And ſince my Soul is now ſummon'd *to meet the Bridegroom*, Dreſs it, O! Lord, *in a Wedding Garment*, fit to appear in his train. Give me † *Oyl in my Lamp*, and Grace to *trim*, and light it, and keep it allways burning, ſending up a pure and holy Flame, that when *the Door opens* I may be *ready to Enter in with him*. And enable it to ſtrip it ſelf of all Fleſhly affections before it leaves my Body; and to be of like mind and Diſpoſition with the Holy Angels and Beatifyed Spirits, before it goes to keep them Company.

† *Mat.* 25 4, 7, 10.

And, O! my God, let me never forget, that this is like to be the laſt Tryal, which thou wilt afford me, of renouncing

renouncing mine own will, and reſigning my ſelf up to thine; and of ſhewing forth Devotion of Spirit, and all Holy Obedience and Patience, and Faith, and humble Confidence in thee. And therefore make me watch for all opportunityes of exerciſeing the ſame, and Doe them diligently, as my laſt Labors for immortality, and for ſecureing thy everlaſting Mercy thro Jeſus Chriſt my Lord. *Amen.*

II. Prayers *for Willingneſs to Dye.*

I.

O! Moſt Gracious and Mercyfull Father, Give me Grace to be allways fit for thy Mercy, that I may not be ſlow or unwilling to Come to thee, now thou calleſt for me.

Forgive me all my Sins, O! God, which are * *the Sting of Death*, that I may look on it as an harmleſs thing which cannot hurt me. And make me ſenſible, how I am thereby eaſed of all thoſe weakneſſes and Sorrows, which render my Life a burden to me. * 1 *Cor.* 15. 56.

Help me to conſider it, O! Lord, as what comes to give me reſt from all my Labours. And to take up therewith, as with a Shelter againſt all

all Injuries and ill usage. To look upon it, as a Cure of all my Bodily Pains, and Sicknesses; and as a Remedy of all my Sins and Temptations, Sorrows and misfortunes. For after once I shall have got to thee, O! Blessed Father, I shall be out of their Reach, and never Come under their Power any more.

I know, O! Gracious God, that Heaven is my Country, and that I have still more cause to rejoyce, and less to repine, the nearer I am drawing home. That this Death, is but the begining of a better Life, and a most Desirable exchange, of Travail and Misery for Rest and Joy, and of a few Days for Eternity. And let me not be afraid of that, O! my God, which is to set me safe in thy Kingdom, and to bring me to injoy thee in Everlasting Bliss and Glory, thro Jesus Christ my Blessed Saviour and Redeemer. Amen.

2.

LOrd, now thy messengers are come to Summon me, make me reckon that thy Time is best for my Departure,

parture, and let me not ſeek about for Excuſes and Pretences, of Staying longer here. Since this Summons is of thy Sending, let not me receive it with reluctancy. Since thou ſendeſt it for my Good, let me not be afraid of it as if it would doe me hurt. Since thou Calleſt me thereby to come to thee, let me not come unwillingly, or ſeem forced away.

Let not my Heart, O! God, be tyed faſt to any Earthly Things, and then it will be eaſy to me to be taken from them. Raiſe it above this world, and make it fit and free to truſt thee for the next: And then, O! Jeſu, Come when thou pleaſeſt, and I ſhall receive thy Call with joy.

And Grant, O! Lord, that I may take noe Pretence for my unwillingneſs, becauſe I ſhall thereby leave ſome Good Things unfiniſh'd, which I have in hand for my Brethrens need's, or for thy Service. But remember and Conſider with my Self, that ſoe muſt all they, who make it their Care at all times, to be Deſigning and Doing Good. And that 'tis fitteſt for thee to Determine, wherein, or how long thou wilt be ſerved by me, in a-

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ny things which my poor Soul is any ways Capable thro thy Grace to design or Doe for thee. That if it seem Good in thy Eyes, thy Providence will raise up instruments, and supply what I am Designing, by other, and it may be far better ways. And that I have noe Reason to be slow, but much, infinitely much to be hasty in Coming to thee, if from † *bearing the Heat of the Day*, and a task of Labor and toyl in thy Service, thou shalt be Graciously pleased to call me, to Everlasting Rest and Joy in thy Presence, thro Jesus Christ my Lord. Amen.

† *Mat.* 20. 12.

3.

LOrd! in this State I am sore † *Burdened, and Groan Earnestly*; † *Desiring rather if thou pleasest, to Depart, and be with Christ, which is far better* for me.

† 2 *Cor.* 5. 2.
† *Phil.* 1. 23.

But let me not be weary of my work and station, O! my God, before thy Time, nor hasty in Desires of Death, whilst thou seest fit to trye me in the Labors and Patience of Life. Keep me Contented to bear

bear my Sorrows whilſt thou pleaſeſt, and to leave it to thee to Order when 'tis fitteſt for me to lay them Down, and to exchange them for Eaſe and Pleaſures in thy Heavenly Kingdom, where † *Death* at laſt *ſhall be ſwallowed up in Victory*, and *this Mortal ſhall put on immortality*, thro the merits of thy Son our Saviour Jeſus Chriſt. *Amen.*

† 1 Cor. 15. 54.

III. Prayers *againſt Fear of Death.*

I.

CLeanſe me, O! Gracious God, from Guilt and Sin, which are the Sting of Death, and then let nothing elſe make me afraid of it.

Let me not Dread the ſtroak thereof, as a thing that is hard for me to bear. But Conſider, that it is an hardſhip Common to me, with every mortal Nature. That if it is hard, it Cures all other Sores and hardſhips, and is it ſelf ſoon over. And that hard and painfull as it is, the weakeſt have born it, and can paſs thro it. Yea, and that very frequently the pains of Sickneſs are much worſe than the pains of Death, and men

men ordinarily endure more ſorrow before they come to Dye, than they feel or ſhow at laſt in Death it ſelf. Nay, that as they fall aſleep inſenſibly, ſoe they often ſeem to dye ſoe too.

And whatever pains it would otherwiſe make to me, O! Lord, it will be made eaſy by a clear Conſcience, and a Comfortable Hope of thy Mercy. And let it arm my Spirit againſt Fear, to think that I am coming thereby to a good Maſter, whom as I have ever found moſt Gracious and Mercyfull all my Life, I ſhall now much more finde ſoe at my Death, thro the merits and mediation of Jeſus Chriſt my Lord, *Amen.*

2.

NOr let my Spirit, O! God, be broken with Fear, out of an apprehenſion of Dying under the load of thy Heavy Diſpleaſure. For thou takeſt Delight in Pardoning thoſe, whoſe ſincere Deſire and Care has been to pleaſe thee; and in makeing all fair abatements, and reaſonable allowances,

allowances, to their forgetfullneſs and infirmityes.

I am very ſenſible, alaſs, that I am too Defective in my Duty and Service. But make me remember, O! Bleſſed Lord, that thou canſt and doeſt bear with ſome Defects. For the beſt are not free, from Faults and Defects enow to humble them; and yet they are ſurely within the terms of thy Pardon.

Yea, thou will bear with many Defects, in truely Loveing and Dutyfull mindes, and haſt not limited thy Forbearance to narrow and ſcanty Bounds. For among thoſe whom thou ſaveſt, there are many, and very Diſtant Degrees of Virtue and Obedience, and the greater meaſures thereof which are atrained by ſome, are ſtill wanting in others of them.

And theſe Defects of mine, O! God, great and many as they are, are to be judged of by a mercyfull Saviour, who knows our Natural Frailtyes and infirmityes, and is ready to allow all that Pity and Favor to them, which can be Deſired in Reaſon. For he doth not require ſuch exactneſs of us, as is a task fit, not for men,

but

but for Angells. But takes up with ſuch, as the Natural and Pityable Weakneſs of our ſtate, and of a frail and forgetfull Creature in the midſt of a tempting World, can bear.

Oh! then, that I may conſider thy Mercy, to fortifye my mince againſt Fear. And fix my Soul upon the tenderneſs and Clemency of my judge and Saviour, which will embolden me to ſtand before him without Horror. And upon the Condeſcentions of thy Goſpel, and the needfull Deductions and Forbearance which it promiſes to our weakneſſes, that in this Hour of my neceſſity I may be guarded againſt all the ſuſpicions of my own melancholy, or miſtruſts of thy mercy, and may be ſtrenthend with a comfortable Hope in thee, thro Jeſus Chriſt my Lord. *Amen.*

3.

BUt if after all, my Fears ſhall by times return upon me, and prove troubleſom to me: let it however Comfort me, O! Lord, to thinke, that thou art wont to make better of Humble Souls, than they are wont to make

make of themſelves; and wilt judge me, not according to my Fears, but according to thy mercyes. A truely Contrite Heart, O! God, is Safe in thine Eyes, even when it gives it ſelf up for loſt in its own.

And as my Fears will be noe Prejudice to my ſafety, ſoe Grant, Good Lord, that they may be an Help to my Duty, and may quicken and increaſe my Care and Endeavours to obey thee. Make them the Guards of my innocence, and a conſtant Spur to thy Service. And then, O! Holy Father, tho they trouble and Diſcomfit me at Preſent, Yet they will happily Confute themſelves and recompence me in the end; and my ſincere Obedience ſhall make ſure thy Gracious acceptance, tho I my ſelf dare not beleive it till I come to find and hear it from thee in the other World, thro the merits of my only Lord and Saviour Jeſus Chriſt. *Amen*

IV. A Prayer *againſt Preſumption*

LEt not my Heart Deceive me, O! Bleſſed Lord, in judgeing of my ſelf: but keep me from Pride and

and vain Confidence, in ſetting too little by thy Grace, and thinking too well of mine own ways.

Oh! that I may never flatter my ſelf into an Evil Security, and an inſenſibleneſs of the Great need I have of thy Mercy. For thou, O! Lord, † *reſiſteſt the Proud, but giveſt Grace unto the Humble.* Thou rejecteſt † *the Proud Phariſee,* who juſtifyes himſelf, and ſees not his own nakedneſs and Poverty.

† *Jam.* 4. 6.
† *Luk.* 18. 11. 14.

But the very beſt of us all Doe abſolutely need repentance, and have but too many Sins to humble us. We muſt * throw our Selves upon thy Mercy, and † *can not ſtand in thy* judgement ſhouldeſt thou be *Rigorous in exacting* what we have Done amiſs, nor * *appear before thee when thou art angry.* Thy juſtice is terrible to the Greateſt Saints; yea, and before thee even the Angels themſelves doe cover their Faces.

* *Væ etiam laudabili vitæ hominum ſi remota miſericordia diſcutias eam. Aug. Conf.* l. 9. c. 13.
† *Pſ.* 130. 3.
* *Pſ.*7 6.7.

And as we can not come off clear in thy judgement, but merely thro Mercy; Soe neither Can † *we ſtand* in Obedience to qualifye us for it, but only *thro Faith.* 'Tis thy Help, O! Lord, that muſt ſupport and keep us

† *Rom.* 11. 20.

us in thy ways. And if it were not for thy Grace, and our own Caution and holy jealousy over our Selves, we are as lyable to fall as others. Oh! then that I may † *not be high minded*, and place my Confidence in my self; *but* learn to *Fear*, and shew Care, and humble Dependance upon thee, and with Godly Reverence look for thy Promises of Grace and Mercy, thro Jesus Christ my Lord and only Saviour. *Amen.* † *Ib.*

V. Prayers *in the last Agonies.*

Ejaculations.

Dust thou art, and to Dust shalt thou return. Gen. 3. 19.

Lord Jesus! have mercy upon me.

O thou *Lamb of God, that takest away the Sins of the World*; † *Jo.* 1. 29

Be merciful to me a Sinner. Luk. 18. 13.

Tho I often offend thee, yet, Lord, thou knowest I sincerely Love thee, and hate my self for having displeased thee. And can any who sincerely Loves thee Perish Eternally?

Lord,

Lord receive me, for I am haſting apace to thee.

I ſtretch forth my Hands unto thee, my Soul thirſteth after thee as a thirſty Land. Pſ. 143. 6.

† Luk. 23. 42. † *Lord, remember me when thou Comeſt in thy Kingdom.* Doe with this frail and wearied Body, what thou pleaſeſt. Only receive my Spirit to thy Mercy in Death; and raiſe up *this Corruptible to incorruption* after Death.

And *forſake me not*, O! God, *now my ſtrength faileth me.* Pſ. 71. 9.

Beſides which, the Dying Perſons may uſe the Scriptures Collected for this Caſe, *p.* 127.

Prayers.

1.

LOrd, Waſh my Soul in thy Blood, that it may be *preſented without Spot* unto thee. And let me Dye in thy Favour, and reſt in Peace, and riſe again in Glory. *Amen.*

2.

2.

STrenthen me, O! my God in my Agonies. As my ſtrength fails, let my pains wear off. But when my Strenth fails, let not my Faith fail. Even in Death let me truſt in thee. And the nearer I am drawing to thee, the more Doe thou manifeſt thy mercy unto me, thro Jeſus Chriſt my Lord. *Amen.*

3.

DEliver me, O! Lord, from Fear of Death, and from all violent Diſorders of a troubled Fancy, or painful Deluſions of my Ghoſtly Enemy. Oh! let not him be able now to diſturb and terrifye me, or any way to prevail againſt me, but Guard thou thy Servant comeing unto thee. *Amen.*

4.

HAve me in thy Cuſtody, O! holy Father, for † *nothing can can take me out of thy Hands.* And

† Jo. 10. 29.

O Give,

Give thy Holy Angels Charge to ſtand about me, to guard and receive my poor Soul at my Departure, and to Conduct and Carry it to the Bleſſed Receptacles of Reſt and Peace. *Amen.*

5.

† *Rev.* 22. 20. ‖ *Phil.* 1. 23. * *Pſ.* 31. 5.

COme, † *Lord Jeſu, Come quickly.* ‖ *I Deſire,* and *Groan earneſtly, to be diſſolved,* and *to be with thee* *. *Into thy Hands I Commend my Spirit,* and lay Down my wearyed Fleſh to Reſt in Hope of a Bleſſed Reſurrection to eternal Peace and joy at the laſt Day. *Amen.*

6.

LOrd, if it be thy Gracious will, make my Pains ſhort, and my Death Eaſy, at leaſt not extremely tedious, or Greivous to me. But if thou haſt otherwiſe ordered, thy Bleſſed will be done. Only Give me Patience to bear them, and Spiritual Comforts under them, and at thine own time make my Death my Paſſage to a Bleſſed and Eternal Life, through Jeſus Chriſt my Lord. *Amen.*

Out

Out of the Office for Burial.

AND, O! Lord moſt Holy, O! God moſt mighty, O! Holy and Merciſull Saviour, thou moſt worthy Judge Eternal, Suffer me not at my laſt Hour, for any pains of Death to fall from thee. Amen.

And theſe Prayers may be ſaid for the Dying Perſon as occaſion requires by his Friends who are about him, only altering the Perſons, *we* for *I*, *him* for *me*, *our* for *my*, &c. as is requiſite upon the change of Perſons.

Likewiſe they may uſe for him, the *recommendatory Prayer for one at the Point of Departure*, in the Churches Office for *Viſitation of the Sick.*

O! Almighty God, with whom doe live the Spirits of juſt Men made perfect after they are Deliverd from their Earthly Priſons: We humbly commend the Soul of this thy Servant, our dear Brother, into thy Hands, as into the Hands of a faithful Creator, and moſt merciful Saviour; moſt humbly beſeeching thee that it may be precious in thy ſight. Waſh it, we pray thee, in the Blood of that immaculate Lamb that was ſlain to take away the ſins

of the World; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily Spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our Hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. Amen.

6. A Prayer *against sudden death.*

LOrd, they who have lead the best lives, are Desirous of some time to prepare for their Death. But my Life has abounded in Sins and Frailtyes, which make me stand in much greater need thereof. Snatch me not away therefore to give up my accounts, by the surprize of a sudden Death, but Deliver me from an unprepared Heart, and an unexpected End.

As I Sin Dayly, O! God, let me repent Dayly; and ſtand allways upon my watch, that I may be ready for thee whenſoever thou calleſt me: But give me time and leaſure, if it may pleaſe thee, to put my Spirit in the beſt order I can, for leaving this world, and appearing before thee, and taking my Leave of all decently; that ſoe with more ſatisfaction to my Friends, and with more ſettlement of minde and comfort to my ſelf, I may yeild it up into the Hands of thy mercy, thro Jeſus Chriſt my only Lord and Saviour. *Amen.*

Prayers and Devotions upon the Death of Friends.

Scriptures.

1. When a Friend dyes.

IT is better to goe to the Houſe of mourning, than to go to the Houſe of Feaſting: for that is the end of all men, and the living will lay it to his Heart.

Sorrow is better than Laughter, for by the Sadneſs of the Countenance the Heart is made better, Eccl. 7. 2, 3.

But *ſorrow not, Brethren, for them which are aſleep, even as others which have no hope.*

For if we Believe that Jeſus Dyed, and Roſe again, even ſoe them alſoe which ſleep in Jeſus, will God bring with him. 1. Theſſ. 4. 13, 14.

Precious in the Sight of the Lord, is the Death of his Saints. Pſ. 116. 13.

And *Bleſſed are the Dead which Dye in the Lord, for they reſt from their Labors,*

bors, and their works follow them. Rev. 14, 13.

In the ſight of the unwiſe they ſeemed to Dye, and their Departure is taken for miſery.

But they are in Peace, and their Hope is full of immortality. Wiſd. 3. 2, 3, 4.

And here *the Righteous ſhall be had in everlaſting Remembrance,* and *the memory of the juſt is Bleſſed.* Pſ. 112. 6. and Prov. 10. 7.

Beſides, when *the Righteous Dyes,* it is often *to take him from the evil to come.* Iſ. 57. 1.

And *now he is Dead, wherefore ſhould I faſt and weep? Can I bring him back again? I ſhall go to him, but he ſhall not return to me.* 2 Sam. 12. 23.

Forget it not, for there is no turning again: thou ſhalt not do him good, but hurt thy ſelf.

And think thou heareſt him ſay, *Remember my judgement, or the ſentence upon me, for thine alſo ſhall be ſo: Yeſterday for me, and to day for thee.*

Therefore *take no Heavineſs to heart,* but *Drive it away, and remember the laſt end.*

And when the Dead is at Reſt, let his remembrance Reſt, and be Comforted for

him when his Spirit is Departed from him, Eccluſ. 38. 20, 21, 22, 23.

2. When a Friend is taken away early.

THo the Righteous be prevented with Death, yet ſhall he be in Reſt.

He was taken away ſpeedily, leſt that wickedneſs ſhould alter his underſtanding, or Deceit beguile his Soul.

He pleaſed God, and was beloved of him; ſoe that living among ſinners he was tranſlated.

Yea, therefore the Lord haſted to take him away from the wicked.

Moreover, *he being made Perfect in a ſhort time, fullfill'd a long Time.*

For Honourable Age is not that which Standeth in Length of time, nor that is meaſured by number of years.

But wiſdom is the Gray hair unto men, and an unſpotted Life is old Age. Wiſd. 4. 7, 8, 9, 10, 11, 13, 14.

And why art thou againſt the Pleaſure of the moſt High? there is noe inquiſition in the Grave, whether thou have lived ten, or an hundred, or a thouſand years. Ecclus. 41. 4.

3. When

3. When one is Childleſs.

Truſt not thou in the Life of Children, neither Reſpect their multitude: For *one that is juſt is better than a thouſand; and better it is to Dye without Children, than to have them that are ungodly.* Eccluſ. 16. 3.

Better it is to have noe Children, and to have Virtue.

For the Memorial thereof is immortal, becauſe it is known with God, and with Men.

When it is preſent, men take example at it; and when it is gone, they deſire it: it weareth a Crown, and Triumpheth for ever, haveing got the Victory, ſtriveing for undefiled Rewards. Wiſd. 4. 1, 2.

Prayers.

I. *Prayers when a Friend Dyes.*

1.

O! Allmighty Lord, who haſt [now] taken from us our Dear [† Brother] here Departed; at thy † Or Siſter.

word we are ſent into the Labor of Life, and at the ſame word we return again into the Reſt and Sleep of Death. And thy Counſells, O! God, are Secret, and farr above out of our ſight. But they are allways juſt, and leave noe Ground for our Complaints. Yea, they are allways wiſe and Good, and will appear to have been moſt Honourable for thee, and moſt fit and Proper for us, in the end.

† Put *we* for *I*, and make ſuch other changes of Number, as are requiſite, when ſeveral put up this Prayer together.

Oh! then, that † I may humbly and dutifully Reverence thy Orderings when I can not Comprehend them; and bring my will, into a quiet ſubmiſſion unto thine; and receive my Loſs meekly and without murmuring, becauſe it is of thy ſending.

† *Rom.* 6. 23.

Teach me thereby, O! Lord, to ſtand in awe of thy juſtice, and to ſhew a devout Senſe of the deſert of Sin whoſe † *wages is Death*, and a Decent Sorrow for my own Loſs. But let my Sorrow be without fixing Faults on what thou haſt orderd; and without *refuſing to be Comforted* as † *others who have noe Hope*; or growing Rebellious or unthankfull unto thee, and troubleſome to thoſe about me,

1. *Theſſ.* 4. 13.

re-

becauſe thou haſt call'd my dear Friend away, and deprived me of his Company.

[Yea, Lord, inſtead hereof, keep me thankfull unto thee, that I was allow'd to have and injoy this Comfort, before I am call'd now to part with it. For I have great cauſe to Bleſs thee, that I injoy'd him at all, [eſpecially ſoe long as I did;] and have noe Cauſe now to be angry, that I can injoy him no longer. Nay, I ſhould render my ſelf utterly unworthy of any Gift from thee, ſhould I fall to claim thy Free Favours as my due, becauſe thou haſt long continued them to me; and to thinke thou doeſt me wrong, if at any time thou holdeſt back thine own, and for wiſe and Good Ends ſtoppeſt ſome ſtream of thy Free Bounty towards me.]

And let this uncertainty, O! God, of the deareſt Worldly Comforts, teach me to fix my Heart on joys, which will never fade or periſh. To take more Comfort in thy ſelf, and to look for leſs in all Earthly things. Oh! be thou my Deſire, and my Hearts Delight; and let a Good

Con-

Conſcience be my Treaſure, and integrity my joy. And theſe will ſtick to me till Death, and follow me beyond it, and Give me Reſt in thy Preſence and Pleaſures for evermore, thro my Deareſt Lord and Saviour Jeſus Chriſt. *Amen.*

2.

LEt not my Grief excede, O! Lord, or be obſtinate againſt Thoughts or Words of Comfort, becauſe † *I cannot bring him* * *back again*, and becauſe it can not benefit him, but will much hurt me.

† 2 Sam. 12. 23.
* Or *her*, or *it*, when a Child.

And make me Conſider, [which alaſs! I ought thoroly to have Conſider'd ſooner,] that altho he was a very Dear and Great, yet he was only a mortal Comfort, whoſe Life would be ſure to fail, tho his Friendſhip ſhould not. I know my Tenure was only to hold him as thy Gift, and to part with him again at thy Pleaſure. And that as we have the Comfort of injoying Dear Friends or Relations here, ſoe we muſt be content too to have the trouble and ſorrow of parting with them.

And

And now, Lord, when thou haſt taken him, I know that he is more thine than he is mine, and that thou haſt the beſt Claim to him. And when thou tookeſt him from me, thou tookeſt him to thy ſelf. [† And I truſt thy taking him, is to his unſpeakable joy, tho it be to my ſorrow; and that with thee he is now infinitely better, than he was, or could be here. Yea, that thou haſt taken him to that Place, where by thy Mercy I alſo hope to come, and whither in my Order thou wilt likewiſe take me in thy Due time: Soe that thy Grace, O! Dear God, and a little Patience, will bring us together again.]

† The expreſſions of Hope, *of the happy Eſtate of the deceaſed Perſon*, in this and the following Prayers, muſt be left to the Diſcretion of thoſe who are to uſe them, according as their Friends Life and Death was.

And Oh! that thou wouldeſt be pleaſed to put an End to all our Sins and Sorrows, and to haſten thy Kingdom, and to accompliſh the Number of thine Elect. And mercifully to Graunt, that all we, and all others, who either have Departed, or ſhall Depart this Life in thy true Faith and Fear, may have our Perfect Conſummation and Bliſs in thy Heavenly and Eternal Kingdom, thro Jeſus Chriſt our only Lord and Saviour. *Amen.*

3. Let

3.

This Prayer is to be used on the Death of a Pious Friend.

LEt not my Grief for my Deceased Friend excede, O! most Gracious God, for I hope thou hast taken him for his own Good: And that thou hast Comforted his Soul by his exchange, and hast only smitten ours; leaving us to mourn for our Sins, and for our Loss, whilst he by thy Mercy is hereby set out of the Reach of Sin and Misery.

For as he is now removed, O! Father, from all worldly satisfactions, soe is he allsoe from all worldly Temptations. And our Comfort is to Hope, that he is now at Rest from Labour, and has Ceased from Sin and Shame. That He is now eased of Pains, and is above Misfortunes, and has found a Cure for all his Sorrows, having Grief and Care for ever banished from his Heart, and † *all Tears wiped away from his Eyes.* And that he is gone from *the Vale of Misery*, to the Regions of joy, and from Conversing with us, to live with thee and the Blessed Jesus, and to be a Companion of Saints and Angels.

† *Rev.* 21. 4.

Let

Let not ſelf Love then, O! Lord, and the ſenſe of my own Loſs, make me repine at that change, which I take to be his Happineſs. Let not that which I hope doth highly pleaſe him, diſpleaſe me; nor let me refuſe Comfort, becauſe I truſt he is taken for ever to be fill'd with it. His Death, I humbly hope, is the joy of Saints and Angels, and the Envy and Grief of Evil Spirits, who ſee him taken up to a State where they can not tempt, and to an Happineſs which is for ever Denyed to themſelves. Oh! then that I may not joyn with his utter Enemyes and mine, in their Envy, but with thoſe Bleſſed Spirits in their Charity; and inſtead of greiving immoderately, or being angry with thee, that I may heartily Bleſs thy Name, for turning Death thus into a Bleſſing, and as I truſt, for acccompliſhing his Hopes thereby, and makeing of him happy.

And let thy Providence, O! Father, be a Store-Houſe of Supplyes, to make up to me, and to all his Friends and Dependants, all thoſe Supports and Bleſſings, which we receive from thee by his means. Eſpecially

cially let his change, put us all upon prepareing Diligently and Carefully for our own. Make it raiſe us up from the Death of Sin to a Life of Righteouſneſs; and take us off from all undue eſire or Care of Earthly things, to minde the one thing neceſſary, which is the Great and moſt Comfortable Buſineſs of Life, and which alone will ſtand us in ſtead and make us Happy after Death, thro Jeſus Chriſt our Lord. *Amen.*

4. A Prayer, *when any Perſons Feed impatience, and fix themſelves in Greif, by Surmizing that God is angry at them when he takes away their Friends.*

O! Bleſſed Lord, let not me make it a Pretence for my impatience, that this Loſs comes as thy Viſitation for my Sins; or greive obſtinately, as fancying that thou takeſt away my Friend here Departed, out of Anger and diſpleaſure againſt me.

For thou, O! God, haſt many other Ends to look at, beſides what Con-

Concerns me, in theſe matters. And theſe Providences touch our Friends themſelves Directly and Principally, and reach us only by the by. And when in meer Love and Kindneſs unto them, thou wouldeſt call them to thy ſelf, that muſt unavoidably take them away from us.

But if in this change thou doſt ſhew Diſpleaſure againſt me for my Sins, Lord teach me, that it is my Part humbly to ſubmit my ſelf to thee, and not to be angry or impatient under thy Correction of me, but to † *accept* my Loſs with quietneſs *as the puniſhment of mine iniquities.* And that whilſt thou art removeing my Bleſſings, becauſe of my Great Ununworthyneſs and unthankfullneſs under them; I have the more need to ſhew my ſelf Thankful for any that are ſtill continued to me, and to give up my will in all things to thine, to ſerve and pleaſe thee, thro our Dear Lord and Saviour Jeſus Chriſt. *Amen.*

† *Lev.* 26. 41.

5. A Prayer, *when theſe Loſſes come cloſe one upon another.*

AND altho theſe affecting Loſſes come thick upon me, O! Father, yet I know all this is for a Greater Tryal of my Patience. And I am ſenſible that I have enough, and abundantly too much in me, that needs to be puniſhed thereby. And that thou haſt wiſe and kinde Reaſons enow, thus to Heap upon me theſe Sorrows, tho it were not to puniſh, but only to improve my Spirit.

And oh! that this ſucceſſion of my Loſſes, may ſerve, to perfect me in Patience, and to wean me more thoroly from all earthly Supports. Oh! that it may temper my worldly Complacencyes, and guard me againſt all exceſs therein. And call me to take Delight, and ſeek Comfort in thee, inſtead of ſeeking it in them; and to look more at the joys of thy Kingdom, where our Comforts ſhall ſuccede one another infinitely faſter than our Sorrows do here, and where we ſhall for ever injoy thee, thro Jeſus Chriſt our Lord. *Amen.*

For

For ſupplying the want they have of their departed Friend, by other ways of Gods good Providence, they may uſe the *two Prayers* for *the Widow and Orphans*, &c. p. 158, 156 and 157.

6. A Prayer *for Learning by theſe Loſſes to ſit more looſe to the World, and to fix our Hearts more on the Love of God.*

THou haſt ſent me this † *Thorn in the fleſh*, O! Bleſſed Lord, to cure my inordinate Fondneſs for fleſhly Delights, and to keep me from being *too much exalted* with them. For I pleaſed my ſelf too much with worldly Comforts; and to take my Heart off from them, thou haſt now embitter'd them to me with theſe Sorrows. † 2 *Cor.* 12. 7.

And Oh! doe thou teach me thereby, to Delight more in thy ſelf, and leſs in Earthly things. Enable me to make a Good Conſcience, and a comfortable ſenſe of thy Love, and Hope of thy Promiſes and of Heavenly joys, my moſt beloved pleaſures.

And,

And, Lord, let me never call my ſelf unhappy, whilſt I can injoy thee. But make me account the Loſs of all things elſe to be made up to me in thy Love, and never repine or complain of other wants whilſt thou art left me, and I can comfortably look up to thee, as my Boſom Friend, and my tender Father, as my Life and my Health, my Reſt and my joy, thro Jeſus Chriſt my Lord. *Amen.*

A Prayer *when a Friend is taken away in his Prime.*

THou art pleaſed to Cut off my † Dear Friend, O! moſt Righteous Lord, in the midſt of his Days, before he had paſſed thro the ſeveral ſtages of Life, and accompliſhed the Number of his Years.

† Here mention the Relation, as *Husband*, *Wife*, &c.

But I will remember, O! my God, that it is not the Lenth of Life, but the Goodneſs of it, which thou lookeſt at. And that he has lived long enough, who has lived to be fit for thee, and to Diſpoſe his Soul for thy Mercy. The bleſſed Manſions above, are infinitely the beſt place to prolong

prolong and injoy Life in. And therefore if thou, O! Father, art graciouſly pleaſed [as I hope thou art] for the Merits of our Dear Lord and Saviour Jeſus Chriſt, to accept of the innocence and obedience of his Life, neither he nor we have any cauſe to complain of the ſhortneſs of it. And if we who are left behind him, may have the Grace firſt to live holily, we will thankfully think, and own to thee, that we have lived long enough, whenſoever thou ſeeſt it Time we ſhould Dye.

And as my Dear Friend is taken away in the Prime of his Strength, ſoe I muſt Conſider, O! Lord, that he is taken away withall in the Hight of his Toyls, and out of the greateſt Hurry of his Buſyneſs and Temptations. Thou haſt thereby kept him from trying, how ſtrong he could be to bear Sorrows and Vexations, and from lamenting to finde his Strength too often turn'd into weakneſs.

And oh! that we, who ſurvive him, may at lenth attain by thy Grace, to have all our temptations end in a perpetual ſecurity and undiſturbedneſs, to have all our Sorrows

turned

turned into joys, and our Days of Labor happily exchanged for Days of Rest and Peace, for the Merits and Mediation of our Blessed Lord and Saviour Jesus Christ. *Amen.*

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3. *Prayers*, when a Friend is taken away, by a violent untimely Death.

I. A Prayer *whilst the Person yet liveth*, to be said either by himself, or by his Friends for him.

O! Allmighty Lord, thou art pleased by a violent and hasty Stroke, to hurry † me thy unworthy Servant out of this World. For thou didst Deliver me * [into the Hands of him that Smote me; and how unjustly soever my Death comes from him, yet it is most just from thee. I fully justify thee, and freely forgive him; and oh! that he may truely

† Put *this thy unworthy Servant* for *me*, and likewise *him* for *me*, *his* for *my*, *he* for *I*, *&c.* when his Friends say this Prayer over him.

* *up to the accident that smote me*, when he falls by an accident.

truely repent thereof in Time, that thou mayeſt freely forgive him too.]

But as I am like to be ſnatched away thereby from hence in haſt, O! my Dear God, Give me Great ſtrength of Grace, to do much towards finiſhing my Peace with thee in a little Time. If thou art pleaſed to ſhew it, thy Grace can perfect my Repentance, in few hours, yea, in a few minutes as well as in many. It wrought it in † *the Thief upon the Croſs*, in his laſt Agonies. And ſome who had tarryed till * *the laſt hour of the Day*, are made acceptable thereby in thy Service. Oh! let it be mighty towards me in this my neceſſity, as it was towards them in theirs; and take me not hence till it has made me a Penitent fit for thee to accept of.

† *Luk.* 23. 40, *&c.*

* *Mat.* 20. 6, 9.

Oh! Remember not my great and manifold Sins, in Wrath; but only to ſend Grace ſufficient to Cure them, and to ſhew Mercy on me for the ſame. And as *I am hereby* † *Chaſtned* for their Cauſe, Lord, let it be *that I may not be Condemned with the World.* Let all my Puniſhment, or Portion of Pains be here, but Give me Peace and Favour with thee hereafter.

† 1 *Cor.* 11. 32.

And

And Spare me a little, Good Lord, Spare me, if it may ſeem Good to thee, that I may recover ſome Strength, and Dreſs my Lamp, and ſupply the Great Defectiveneſs of my Duty towards thee, before I Dye. But if thou haſt otherwiſe Decreed, and I muſt Dye ſuddenly, then magnifye thy mercy, O! my God, in reſcueing me from the near approach of Eternal miſery, and let thy Diſpleaſure end in my Death, but after that receive me among the meaneſt of thy Servants to Everlaſting Life, thro the merits of my Bleſſed Saviour and Redeemer, Jeſus Chriſt. *Amen.*

2. A Prayer *of his Friends after his Death.*

O! Bleſſed Father, it has ſeem'd Good to thy wiſe Providence, to tear this Dear Friend from us by violence, and to ſend him untimely to his Grave. [† I] own thy Juſtice herein, and Deſire to ſhew Reverence, inſtead of murmuring, becauſe it is thy Doing.

†Change the Number, putting *we* for *I*, &c. when ſeveral joyn together in this Prayer.

And my Hope is, O! Lord, that thou doeſt and wilt remember the Pious

Pious Study and bent of his former Life in mercy; and graciouſly accept him as one Dying in thy Fear. And whilſt I have this Hope to Comfort me, I will not Complain of any violence or Accidents, which hurryed him away from us to injoy thee.

When it has been the buſineſs of a mans Life, and his dayly Study and Care, O! God, to ſerve thee, tho Death comes on the ſudden, yet it will not come too ſoon for him.

And I will conſider allſoe, that if thou ſurprizeſt him with the ſuddenneſs of his Death, thou ſuffereſt him not to be tormented with any long Fears thereof. And that the ſuddenner the ſtroke was, the leſs he was like to feel it. Or ſhould he have felt it more, yet he might not have felt a painfull Diſeaſe leſs, had it been his Executioner. For altho that would have been more ſlow, it might not have proved leſs Cruel; nor have ſmarted lighter, but only laſted longer. And if my Dear and Deceaſed Friends Paine was more violent, O! Lord, it was ſhort, and thro thy mercy I hope it is the laſt he had to endure.

And far be it from us, O! God, to repine, that he was thrown haſtily and Headlong into Death: eſpecially haveing a Comfortable Hope, that the effect thereof is, to paſs with leſs Pain and more Diſpatch into a better Life, and more eaſily and ſpeedily to take poſſeſſion of immortality, thro Jeſus Chriſt our Lord. *Amen.*

4. Prayers *on the Death of Friends who had lead ill lives, and Gave noe Comfortable Proofs of Repentance at their Deaths.*

N this Caſe, we may put the ſurviveing Friends in minde, of the many other Things which they have to take Comfort in, and this I think is all the Ground we have here of ſpeaking Comfort unto them. But we can not fetch Conſiderations of Comfort, from their Deceaſed Friends. For ſuch Sinners, as would have nothing to do with the Fear and Service of God, have noe Reaſon of Comfort in themſelves, nor can afford

ford any good Reaſon of it to their well-wiſhers. And with Relation to them, we muſt not pretend to Preach Comfort, I conceive, but Submiſſion.

To help them *meekly and patiently to ſubmit themſelves to God* in theſe ſad Caſes, the ſurviving Friends may uſe Prayer 1. *When a Friend Dyes*; eſpecially if they leave out the Paragraph within the Hooks. *p.* 307.

They may allſoe uſe this Prayer following, *to Comfort them.*

AND Bleſſed be thy Mercy, O! moſt Gracious God, which in this ſad Caſe doth not leave me comfortleſs. For if this Deceaſed Friends Caſe ſuggeſts things full of Greif, I have many other Friends who give me great Cauſe of joy. And to Compenſate my Trouble in Pity for others, by thy Grace I have ſomething to Satisfye and Pleaſe me in reflecting on my ſelf.

For I can look with Comfort on my own Soul, and hope thro the me-

rits of my Blessed Saviour, to finde Mercy for it, and take Comfort in it, both Living and Dying. I have thee, O! Lord, for my Portion: and nothing Can make my Case Comfortless, whilst I am thine, and thou art mine, and whilst I have thy Power to trust to, and thy Love to rejoyce in. And under all this Sorrow at present, I am sustain'd by the Blessed Hope of being received at last into thy Presence, where all Remembrance of former Troubles shall be quite effaced, by the abundance of my Present Bliss; where I shall have noe Sorrow from the miscarriage of Friends, but unspeakable Satisfaction in their well-being, and well-doing, and where I shall ever Delight in thee, and in the Continual Emanations of thy surpassing Mercy, thro Jesus Christ my Lord and only Saviour. *Amen.*

5. A

A Prayer *on the Death of a Child.*

O Almighty Father, thou art pleased now to turn my joys into Sorrows, and to take away from me that sweet Babe, which thou lately gavest me for my Delight and Comfort. But I humbly Bow my will to thine, and submit my Self to bear it patiently, and without murmuring, because it is thy Doing.

Thou hast sent this poor Child into the World, O! Lord, to See, and to tast Life, but hast not allowed it to Stay till it Could rightly understand the end and busyness, or relish the Comforts and Satisfactions thereof.

But I will Consider, O! my God, that thou wilt not require from it any Services of Life, whilst it was not Capable to understand them. And that if it Stayed not here to enjoy Pleasure; soe neither did it Stay to be pined away with Sorrow and Care. It lived not long enough to be versed in all the Vexations of our

State, nor to run thro that Great variety of miseryes and misfortunes, which are incident here to our Nature. But went off before it had time to trye how much Evil is to be Endured in this Life; yea, before it was come, to aggravate any afflictions by imagination, or to anticipate the same by Fear, or to reflect in bitterness of Spirit and lay to heart what it did endure.

And as it Dyed young, O! Lord, Soe I have the Comfort to think and hope, that therefore it Dyed innocent. For it is taken back to thee, before it knew Good or Evil, or had done any thing to offend thee. It has left the World, ere it was made the worse by it, or had Contracted any of the Wickedness thereof, to follow it and fright it at thy Judgement. By thy Mercy, O! Father, it Stayed till it was received for thine own Child by Baptism, and was therein assured by thee of remission of Sin, and made an Heir of thy Kingdom. And by the same Mercy it is now Call'd away, ere it had done any thing to fall from that Relation, or to forfeit that Blessing.

Soe

See that in this takeing it away from me, thou haſt tranſlated it, O! Father of Mercyes, from the miſeryes of this World to the joys of Paradice. It is taken from me to be at thy Proviſion, and to be kept for ever ſafe and Happy in thoſe Bleſſed manſions, which thou haſt Provided for thy Children.

And therefore if I have loſt the Comfort, of haveing a Child to train up in thy Service in this World; it is for the far greater Comfort, O! my God, of haveing ſent one, to live with thee, and attend for ever about thy Throne in Heaven. And there I my ſelf allſoe hope thro thy mercy, to be received in thy due Time, not only to ſee and injoy it, but what is infinitely above all, for ever to ſee and injoy thee, thro Jeſus Chriſt my Lord. *Amen.*

6. A Prayer *when one is made Childless, or is like to Dye without Children.*

O! Blessed Lord, thou art pleased in thy Wisdom to † [bereave me of my Children] and to leave me noe appearance of issue, to Sweeten the Cares of Life, and to keep up my Memory to Posterity. I am content therewith, O! my God, because it pleaseth thee; and comeing from thy Wisdom and Care of me, I will not only own it to be just, but Esteem it to be most wise and fit for me.

† Make me Childless, if they never had any.

And if, by haveing noe Children I have fewer Delights, I will remember withall, O! Father, that I have lighter Cares, and fewer Sorrows. I have not the Torment of seeing them take ill wayes, nor of Fearing continually lest they should fall to take them: nor shall have the Pains and Trouble of parting with them, which Commonly is quicker and more affecting than the Pleasure of haveing them. And I may now fix my Love and Care

Care more intrely upon thee, haveing no Cares for them to call me off. And I have leſs Temptation to Deſcend to mean or ungodly Shifts, if ever I come to be pinched with Perſecution, or adverſity: or to Comply with any things unworthy and misbecoming my Self, or Diſpleaſing unto thee.

And when I can leave noe Children to ſupport my Name and Memory, let me have Good Deeds, O! Dear God, and a Life of unblemiſh'd Integrity and Honor, to doe the ſame for me. Oh! that I may be remembred after I am Dead, for acts of true Piety and Charity, which give the trueſt and moſt laſting fragrancy. However, let me leave behind me the memory, of a truely Religious, humble, and Virtuous Carriage, for the imitation of all that knew me.

Eſpecially, O! Holy Father, let a Conſtant courſe of Obedience and Godlyneſs, recommend me thro the Blood of thy Son, to thy Approbation. And tho among Men I am quite forgotten, yet let me be Graciouſly remembred, and received by thee

when

when thou reckoneſt up and calleſt over the Number of thy Children, for my Dear Lord and Saviour Jeſus Chriſt's ſake. *Amen.*

Trinuni Deo Gloria.

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ERRATA.

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